25169a

which thou thinkeſt I am much deſirous of.	a. 1.	17.143.	*quas me valdè velle arbitraris.*
and	a. 1.	17. 144.	(a. 1. 17. 144. a.) *qué*
I commend alſo *Pato's* owne affaires vnto thee:	a. 1.	17.144 a	*ipſius* (a.1.17.144.) Pęti *tibi negotia commendo:*
for which he giues thee very great thanks.	a. 1.	17.145.	*de quibus tibi ille agit maximas gratias.*
And,	a. 1.	17. 146.	*Et,*
that you wilt now at length come and viſit vs,	a. 1.	17. 147.	*vt iam inuiſas nos,*
I do not onely intreat [thee]	a. 1.	17. 148.	*non ſolùm rogo,*
but I counſell [thee.]	a. 1.	17.149.	*ſed etiam ſuadeo.*

Finis Libri primi Ciceronis ad Atticum.

A

CHRISTIAN AND LEARNED EXPOSITION,

vpon certaine verſes of that eight chapter *of the Epiſtle of that bleſſed Apoſtle* PAVLE *to the* Romanes, and namely, vpon verſe, 18.19.20.21.22.23.

IVVRITTEN LONG AGOE, BY T.W. *FOR* a moſt deare frend of his in CHRIST, and now lately publiſhed in print, for the benefite and good of GODS people whereſoeuer.

GOD IS MY HELPER.

AT LONDON;
¶ Printed by Robert Walde-graue, for Thomas Man. 1587.

¶ TO HIS VERIE *deere friends and good bre-* thren in Chriſt, maſter Ed. Benlois, *maſter Ri. Walter, maſter Ralfe Manning,* and others of common & chriſtian ac- *quaintance, vvithin the citie of London, euen as vvell as* though they were named, *Th. VV.* wiſheth aboundance of al goodnes both bodily and ſpiritual in this life, and the eternal ſaluation of their ſoules in the life that is to come, thorow Chriſt.

F men, nay, if vve our ſelues (brethren) that profes godlines, had any, either harts to conceiue, or eies to ſee, or mouths to ſpeake, vve can not chooſe but beleue, behold and confeſſe the vvonderfull goodnes of Almighty GOD tovvards this laſt, and yet vvorſt age of the vvorld, vvherin vve liue, he hauing plentifully poured forth vpon it, ſo many excellent and great graces, ſpecially ſpirituall, as no time heretofore hath bin indued vvith better: VVherof had vve nothing els to bear vvitnes, but that huge heap of

light and religion, that GOD hath made to break forth amongſt vs, it were ſufficient not only to iuſtify & approue this truth, but to condemne the world of horrible ingratitude, in not thankefully receiuing, and of curſed careleſnes, either in abuſing or not profiting by ſuch ſingular fauour, ſome as we ſee, notwithſtanding the ſun-shine of GODS bleſſed word, weltring and wallowing in the blindnes and ignorance of their own harts, not knowing what a pretious iewell it is; others in prophanenes and atheiſme horribly ſcoffing and ſcorning at the ſame, notwithſtanding the excellency therof; others talking of it for vaine iangling, but without care of obedience, polluting by a lewd life that which is moſt holy of it ſelfe; otherſome making that which is indeed ſpiritual, and as a man may ſay, heauenly, a ſtepping-ſtone of preferment and worldly glory; whereunto being once lifted vp, they fall to noſtring of pride in themſelues, and diſdainfull carping at others; ſom as ſathans ſeruants and inſtruments, vſing, or abuſing it rather, for the maintainance of erronious and hereticall opinions, &c. So that a man may ſafly and certainly conclude, that though the light of GOD be come into the world, and hath indeed gloriouſly appeared amongſt vs, yet men haue loued, and daily doo affect darknes rather than light.

But howſoeuer the ſtrength of this impietie doo moſt plainely and plentifully appeare in the deſperate wicked of the world, the poiſon of this infection, hauing ſpread it ſelf abroad, from the very heart of the vngodly into all their veines and ſinnews, ſo that all the partes of their bodies, and powers of their ſoules are polluted therewith, yet ſhall we ſee, that by reaſon of the remainders of originall iniquitie, ſome ſtinch of the ſame hath burſt foorth, euen in the ſonnes and ſeruants of God, though not to defile them

with

vvith ſuch fearefull tranſgreſſions as the vvicked of the vvorlde are ouertaken vvithall, yet to hinder them from the doing of ſuch holie duties, as vvhereunto, in pietie tovvards GOD, and in charity tovvards men, they are (if my iudgement faile me not) ſtraitly bound, vvhileſt ſome of them, conſidering mens ſetlednes in ſin, and hovv hard they are frozen in the dregs of their iniquity, and hauing fevv or no arguments of doing good, labor little or nothing at all; otherſome again vveighing the vvorthines of gods graces, and being loth to offer the glorious myſteries of the Lord to open deſpite, and ſo thereby to increaſe the condemnation of the vvicked, doe leaue off all means almoſt to reclaime men from vvickednes, and to vvinne them to GOD.

VVhat I vvrite novv, the godly of the land vvil vvitnes vvith me I thinke, and the ſmall labors publike or priuat, of men othervviſe vvell qualified, and the little fruit flovving from the ſame, vvil yeeld ſufficient proofe: yea, as I knovv by practiſe and experience in ſome, ſo I feele the ſame by aſſaults and ſuggeſtions in my ſelfe, to vvhich, though mine ovvn naturall corruption, and the vvorld of vvickednes that is vvithin me, do bid me gladly conſent, yet that poore portion of grace (I account it ſo, not as it commeth from GOD, but as it is tainted through my ſin) that God hath bin pleaſed to beſtovv vpon me, vvil hardly ſuffer me to yeeld, bicauſe I ſee no reaſon in truth, vvhy other mens ſins, or the imperfections of GODS children ſhould vtterly diſcourage them from doing the duties that GOD hath laid vpon them, for if vve ſhould ſo doo, vve ſhould neuer perform any ſeruice to GOD, men, or our ſelues, bicauſe ther vvill be alvvays vvickednes in the vvorld, and manifold vveaknesſes and vvants, euen in the dearſt ſaints and ſeruants of GOD.

The Epiſtle dedicatorie.

The thing that I rather vviſh vvith all my hart, is, that euery one of vs, and my ſelfe eſpecially, in due examination of our ovvne ſouls, might through Gods great goodnes tovvards vs in Chriſt, find our ſelues fit, not only in affection & good vvil, but in al heuenly ſtrength & ſpiritual knovvledge alſo, our manifold tranſgreſſions being remoued and doone avvay, according to our meaſure of graces receiued, in this behalfe, to do good vnto many. For mine ovvn part, I vvillingly acknovvledge my ſelfe the meaneſt and the baſeſt of many my good brethren in the miniſtery of GOD: yea ſo far off am I from preſuming any thing as of my ſelfe, that I do aſvvell in the ſight of my ſins before GOD, and feeling vvithal of his hand of iuſtice and iudgement vpon me for the ſame, as in the acquaintance that I haue vvith mine inſufficiency ye ignorance before men (both vvhich (no doubt) may iuſtly cauſe me to be dull and heauy in euery good duty) think (and ſo do vnfainedly confes) my ſelfe vnfit and vnmeet for ſuch vvorthy vvorks. And yet I cannot but lay foorth this much, that relying vppon the goodnes of the cauſe, and hoping (though it ſeeme almoſt againſt hope) that GOD vvill giue a greater bleſſing to the carefull and chriſtian labours of his ſeruants, than vve can ſee vvith the eie of fleſh and bloud, I haue bin bold to publiſh this litle treaty, vvherby, if the mouths of ſuch enimies of GOD, as bark againſt his holy truth, may in ſom ſort be ſtopped, and the comfort and inſtruction of his people prouided for, I ſhall haue vvherin to reioice, as for the common good, ſo on your behalfe (my very deare friends) of vvhom I am aſvvell perſuaded as of my ſelfe, and to ſome of vvhom (I freely confes it) I ovve in Chriſt more than my ſelfe, if I could tell hovv to pay it. But not being able to perform that, and vvithall vnvvilling to continue ſtill in my vnthankefulnes (I muſt confes it) tovvards you,

The Epiſtle dedicatorie.

I haue thought meet nowe at the length, to offer vnto you in print that which I once wrote, for the beſt and deareſt priuate friend, next vnto my naturall parents, that euer I had in this world, that as GOD hath ſtirred you vp, to ſucceed him in kindnes towards me, ſo I might make you (as thoſe whom I loue much in Chriſt) partakers of thoſe poore labors and loue that I performed towards him. In which reſpect alſo I am willingly content to let it come abroad to behold the light, not only deſiring you and euery of you to accept it, as a ſmall token of my vnfained good-will, which when it can offer no better preſentments that it hath, but alſo praying the Lord to make it powerfull to aduance his owne worke of ſaluation in his ſeruants, and of iudgement and confuſion, in all his and their obſtinate enimies.

The 30. of October.

1587.

Your poore friend and wel-willer, yet aſſured alwayes in Chriſt Ieſus to his vttermoſt, *Th. VV.* the Lordes moſt vnworthie ſeruant.

¶AN EXPOSITION VP-
on certaine verſes of
Roman. 8.

AMongſt many euidences that the LORDE hath giuen vs, for the proõfe of the certaintie and credite of hys holy word, written againſt all the Atheiſts and Papiſtes in the world, who for ſundry reſpectes, ſeeke to debaſe and deface the ſame; namely, the one ſort, that they might bring in all brutiſhneſſe and ſenſualitie, and the other, that they might eſtabliſhe and make equal wyth the word (if not preferre before it) mens traditions and vnwritten verities (as they cal them) thoſe, as I thinke, are moſt excellent and ſubſtantial, that are fetcht from the very worde it ſelfe, and the vntainted teſtimonies of the ſame. For though it be true, that amongſt earthly men in worldly matters, no mans teſtimonie is to be allowed or receiued, as ſufficient proofe or witnes in his owne cauſe, by reaſon of that partialitie that cleaueth vnto vs, alwayes fauoring our ſelues in our owne affaires, yet in hea-

uenly and ſpirituall things, the like courſe in deede hath no place, bicauſe that the author and giuer of the word, is free from all humane affections, and therefore the word alſo proceeding from him, muſt of neceſſitie be cleare from all parcialitie. Neither is there any cauſe or reaſon why that, if the credite of humane conſtitutions, depending partly vppon the authoritie of the law-makers, and partly vppon the goodnes, certaintie, and neceſſitie of the lawes themſelues, hauing not approbation from elſewhere, the ſame may not, yea ought not, in all equity and truth, to be much more forcible, as in regard of the commaundements and ſtatutes of almightie God, who both in himſelfe and in his laws alſo, is altogither voide of thoſe corruptions, that ſticke faſt to earthly lawe-makers, and their ciuill conſtitutions.

Nowe amongſt the manifold teſtimonies, which are taken euen from the worde it ſelfe, this in my mind, is not of the leaſt importance, that whether it ſpeake of it ſelfe, or others, it alwayes proceedeth with an vpright foote, free from all parcialitie, and all worldly reſpects whatſoeuer. The truth whereof, that it might the better appeare, euen then when it ſpeaketh of the deareſt ſaints & ſeruants of God, it ſpareth not to lay out, and that without mitigation or minſing of their tranſgreſſions, their ſeuerall ſins committed againſt God and men, both before their calling and after their calling alſo, as Moſes his murmuring, Aaron his idolatrie, Dauid his adultry and murther, Peters denial and diſſimulation, Pauls perſecution, & an infinit number of ſuch like. And when it ſpeaketh of it ſelfe, yet euen then alſo

it

it ſpareth not to deliuer, things touching it ſelf, that in the iudgement of fleſh and bloud, ſeeme not only to differ, one of them from an other, but to bee quite and cleane contrary. Of this ſort is it, that in ſome places the holy ſcripture affirmeth, Gods word to be plaine and eaſie, *Giuing vviſedome to the ſimple, and light to the eies,* and in other places againe it plainly ſaith, that they be obſcure and darke, and hard to be vnderſtoode, as alſo the Apoſtle Peter in the laſt chapter of his ſecond epiſtle, dooth particularly affirme the ſame, of ſome things, *In the vvritings of ſaint Paule.* Pſal. 19. 7, 8. 2. Pet. 3. 16.

Theſe things verily God himſelfe, the very author of the word affirmeth touching the ſame. But what is his minde therein? Certainly not to caſt any diſcredit vpon it, by ſome contradiction that ſeemeth to be in it, ſith he hath euery where giuen ſuch excellent and large commendations of it: neyther yet to diſcourage men in the darknes of it, from drawing nigh therevnto, ſith he doth ſo often and ſo earneſtly prouoke all ſorts of men, to the continual hearing, reading, and meditation thereof: neyther yet againe, on the other ſide, in the perſpicuitie & plainnes of it, to let men growe into contempt, or careleſnes thereof, ſith he himſelfe in many places telleth vs, that we muſt haue better eies, *than the eies of flesh and bloud, or the light of reaſon*, to ſee into the holie myſteries contained therein: nay rather God hath an other purpoſe therein; to wit, in the outward ſhewe of contradiction in the worde, to teach vs, firſt to take heede, that wee yeelde not therein to the ſubtill ſuggeſtions of Sathan and his ſeruants, who labour thereby to cauſe vs, to caſt it Matt. 16. 17

vtterly from vs: and then, ſith we know and beleeue,
Iohn 15.26. that it was written by one ſpirite (who is *The ſpirit of vnitie and veritie*) that wee ſhoulde according to the meaſure of the grace of the ſpirite receiued, ſtirre vppe our ſelues to reconcile and make to agree, thoſe places that ſeeme to iarre, and yet not ſtaie there, but endeuour to conuey that light ouer vnto others alſo, that God hath beſtowed vppon vs, becauſe that the giftes of the ſpirite of God ſhoulde not be ſmothered or quenched in our ſelues or others, but ought to breake forth rather, to the greateſt glorie of God the giuer, and the greateſt comfort and inſtruction of our ſelues and others, that poſſibly may be in this life.

And in the obſcuritie and hardneſſe of holy ſcripture, the Lorde mindeth euen mightily to meete wythall, yea to humble and throwe downe, to their amendment if it may be, or elſe to breake in peeces to their vtter confuſion, a certaine ſorte of prowde conceited men, who in an ouerweening that they haue of their own wits and graces receiued, ſuppoſe that they may eaſily, and (as we ſay) wyth ſmal adoe, perce into the wonderfull ſecrets of Gods holy law; he meaning alſo thereby not onely to remoue from men, that careleſneſſe of heart, that clingeth and cleaueth faſt vnto them, in the handling and hearing therof, but withall to ſtirre them vp that be his, with more reuerence, attention and heede, to heare and ſpeake ſuch things, as GOD hath propounded there vnto them, leaſt otherwiſe they looſe their labour, as in reſpect of themſelues, and become vnprofitable to others, as in regard of their negligent trauailes, and ſo both the one and the other, to be made

made vtterly void of excuſe before God.

Againe, in the perſpicuitie and plaineneſſe of the ſcripture, the Lorde hath by a ſtrong confutation, not only incountred with, but ouerthrown, thoſe his enimies, & the enimies alſo of mans ſaluation, that in *the ſpirit of error and doctrine of diuelles*, haue ouerſaucely forbidden his people, to ſearche into that, wherewithall God, in the largeneſſe of hys loue towards them, and carefulnes of their ſaluation, would haue them moſt familiarly acquainted. Yea GOD hath thereby mercifully prouided for the good of his owne children, who though they be many times, either in the ſight of their owne weaknes and wants, or in the beholding of the incomprehenſible myſteries therein contained, greatly diſmayed, and after a ſort, quite diſcouraged, from drawyng nigh to ſo high and holie things, are yet notwithſtanding, againe lifted vppe in this, that God in many thinges, abacing himſelfe to their capacities, doth as a nurſe at the firſt, ſtut and ſtammer as a man would ſay, for their inſtruction and learning, they alſo vpon good grounds and hope perſwading themſelues of this, that in proceſſe of time, that which at their firſt entrance, by reaſon of their owne blindeneſſe is darke and hard, ſhall when they haue receiued more light from God, become very eaſie and familiar to them. 1.Tim.4.1.

All which well conſidered, and deepely weighed indeede, ſhould not onely make vs thankefull to almighty GOD, who in the riches of his mercie, hath beene pleaſed, to ſtoupe downe to our weaknes, and by deliuering his truth in ſuch ſort, to preuent the poiſoning of our ſoules, by no way more ſubtilly and dangerouſly attempted, of his and our deadly enmi-

mies, than by debarring vs the light of his truth, but alſo ſhoulde drawe vs to a religious acceptation of his graces, by his word offered vnto vs, *Preferring the ſame before all things*, and to a reuerent and right vſe of the ſame trueth, referryng it alwayes to the ſelfe-ſame endes and purpoſes, wherevnto hee himſelfe hath ordayned it, that is, to the baniſhyng of the cloudes and miſts of darkeneſſe and ignoraunce, from our vnderſtanding, and to the ſtopping of the floudes and courſe of our owne corruption, that ſwell, and roare, and ouerflowe, all the parts and peeces of our naturall life, that ſo wee might be made before hym a reformed people, not onely in the knowledge, but much more in the beleefe and obedience of euery good worke and way, that hee hymſelfe hath prepared for vs to walke in, and to that ende hath manifeſted them in his worde: wee neuer vſing our knowledge to vayne iangling, or oſtentation of mans eloquence and learning, making it a ſtepping ſtone to promotion, and a very firebrand to the ſtirring vppe and maintainaunce of curious and friuolous queſtions, as many vayne people in the worlde doe, nor abuſing our holy fayth and ſtedfaſt perſwaſion, to licenciouſneſſe and ſecuritie, a vice that the careleſſe age wherein wee liue, dooth too too much practiſe: neyther yet making that ſmall portion of obedience, that GOD maketh vs to yeelde, a meane either of merit before hym (for what is more blaſphemous?) or of hypocriticall vauntyng before men (for what is more beaſtly and ſhameleſſe?) but referring all that wee haue receyued, how little or howe much ſoeuer it

Pſal. 119. 72

be,

be, to the glory of him, that hath giuen vs the ſame (as there is good reaſon in godlineſſe wee ſhoulde) and to the good of thoſe, euen his faithfull people I meane, (as in chriſtian charitie wee are bounde) euen for whoſe ſakes alſo, as well as for our owne, wee our ſelues were made, and GOD hath vouchſafed to beſtowe vppon vs, the graces that wee haue; which things as they muſt be watchfully regarded, and carefully obſerued, in all ſcripture generally, ſo it behoueth vs to haue an eſpeciall eie, to the practiſe and performance of them, in thoſe places principally, which be of the greateſt difficultie, bicauſe in them, by reaſon of our owne blindneſſe and ignoraunce, we may ſooneſt be deceiued, and by Satans malice, be moſt eaſly driuen and drawen (without ſome ſingular grace and aſſiſtance from GOD) into all manner of extremitie, either of diſcouragement to intermeddle wyth them, by reaſon of the deapth and difficultie therein; to which if we adde, the world, not of weakeneſſe and wants onely, but of wickedneſſe alſo that we find in our ſelues, it will be much increaſed in vs; or elſe of pride and preſumption, wee being carried headlong as it were wyth a violent tempeſt or whirle-winde, by an ouer weening perſwaſion, that we haue of ſome ſmall graces in our ſelues, in all curious and triflyng ſort, to deale wyth matters of moſt waight, and greateſt importaunce, whereby we ſhall not onely offer diſhonour to GOD, in the contempt or neglect of thoſe moſt excellent things, that hee mindeth to deliuer to vs, but the ſame ſhal redound alſo, to our owne hurt and harme, both in bodie

and ſoule, a matter that woulde be well thought of before hand, for feare of after-claps as wee ſay, yea we ſhall be inſtruments, either by careleſneſſe to corrupt, or by curiouſneſſe and pride to peruert others, and that vnto their eternall condemnation, wythout exceeding great grace from God, a fearful point doubtles, and a matter that woulde bee well weighed, as being moſt againſt the holy loue of gods ſaints, amongſt all the ſinnes that in this life we can commit one of vs againſt an other.

All hitherto propounded, hath beene deliuered, partly to confute our aduerſaries, blaſphemouſlie doubtleſſe impugning the truth and certainty of the written word, and partly alſo to adde an edge vnto our owne care and reuerence, in hearing and handling of the holy ſcriptures of God. Yea particularlie to make vs, and that in both reſpects attentiue and watchfull ouer our ſelues, in the place that we are nowe to intreate of, which is taken out of the eight chapter of the epiſtle that the apoſtle *Paule* wrote vnto the *Romaines*, beginning at the eighteenth verſe of the ſaid chapter, and ſo on forwarde vnto the ende of the three and twentith verſe, in theſe words:

Verſ.18. *For I count that the afflictions of this preſent time, are not vvortly of the glory vvhich shal be shevved vnto vs.*

19 *For the feruent deſire of the creature, vvaiteth vvhen the ſonnes of God shal be reuealed.*

20 *Becauſe the creature is ſubiect to vanitie, not of it ovvne vvill, but by reaſon of him, vvhich hath ſubdued it vnder hope.*

Verſ.21.

21 *Becauſe the creature alſo ſhall be deliuered from the bondage of corruption, into the glorious libertie of the ſonnes of God.*

22 *For vvee knovvve that euery creature groaneth vvith vs alſo, & trauelleth in paine togither vnto this preſent.*

23 *And not onely the creature, but vvee alſo vvhich haue the firſt fruits of the ſpirit, euen vve do ſigh in our ſelues, vvaiting for the adoption, euen the redemption of our bodie.*

As mens minds are diuerſly affected (brethren) ſo there are concerning this one place diuers iudgements, and that not onely as in regard of ſeuerall ſenſes of the ſame, but alſo touching the very words themſelues, ſome ſuppoſing them to be maruellous eaſie and plaine, otherſome taking them to be wonderfull intricat, darke, and hard. Of a truth, freely to ſpeake my mind in this behalfe what I thinke; there is not to me any place, ſpecially in the bookes of the new teſtament (I except alwayes many things in the Reuelation of S. Iohn) more darke and difficult, and that not ſo much by reaſon of it ſelfe, either as in regard of the words, wherin it is expreſſed, or the matter therein contained (though I denye not, but that both thoſe waies it is very hard) as partly by thoſe corrupt gloſes that ſome haue made vppon it, and partly alſo by ſuch curious queſtions, as otherſome haue moued out of it, and laſtly by ſuch vnreſolute reſolute concluſions, as many fantaſticall men, haue laboured to raiſe and gather out of the ſame. All which, or any of which almoſt, if a man ſhould ſtand, either to rehearſe, anſwere, or confute, it woulde be

both tedious and vnprofitable alſo.

Neyther vtter I this wyth a diſpitefull heart, to twite men for their corruption and ſins,or with the iuſt diſpraiſe of ſome, to purchaſe an vniuſt commendation to my ſelfe, or in declaring the hardnes of the word,to hunt after worldly praiſe,in the curious handling thereof (vices & foule faults, that are too rife and common in the world nowadayes) but rather dutifully to ſtir vp my ſelfe, and all the faithful of God,not only in this,but in al ſuch like places whatſoeuer, to attaine, and that with vnwearied labour and ſtudie, to the ſound and ſincere meaning thereof. Wherevnto, bicauſe we are altogither vnfit,aſwel by reaſon of the natural blindnes that is in vs before regeneration,as of the remainders of our corruption, euen after ſome meaſure of light and knowledge receiued,& we know,that without ſome ſpecial grace from God, we can neuer reach thereto,that therfore we ſhould be earneſt with the Lord by prayer, not onely, by the bright beames of his bleſſed ſpirit,to chaſe away, the darknes and dulnes of our owne vnderſtandings, but euen to induce vs after a ſort,as it were,with extraordinary iudgment and wiſedome of heart,and vtterance of mouth and words,in as much as the places which we deal with are more than ordinarily or commonly heard. The want or neglect of which duty, maketh many of vs (the Lord be mercifull vnto vs in the forgiuenes of all our ſins) to haue the worde, when it is read and taught vnto vs, to be as it were the wordes *of a booke that is ſealed vp*, and when we come to handle it,wee deale with it vnreuerently,as in regard of God,and vnrightly as in regard of it ſelf,and coldly and careleſly,

Iſai. 29.11.

leſly, as in reſpect of our ſelues, & vnfruitfully altogither and vnprofitably, as in conſideration of the people: ſo that a man may ſafly ſay, & that without offence either of god or good men, I aſſure you (the more is the pity) that there is little difference betweene ſome of our ſermons, and the bare reading of the ignorant miniſters.

But to the matter it ſelfe, in the diducting & laying out wherof, we wil keep this courſe, at firſt, propound the Apoſtle his general drift, & purpoſe, as it were, & then afterwards come more particularly to handle the very words in order as they lie, deliuering the ſenſe, & obſeruing ſuch doctrines out of the ſame, as it ſhal pleaſe god to make manifeſt vnto vs.

The apoſtle Rom. 8. doth moſt fruitfully intreat of many notable points, & namely amongſt the reſt of ſuch aſſured teſtimonies, both outward & inward as god hath bin pleſed to giue to his faithful people, for the certainty of their election & that eternal life of theyrs, that God hath in Chriſt laid vp for them with himſelfe, before the foundations of the worlde were laid. The outward witnes therof, are the infallible fruits of ſanctificatiõ, that god frameth vs vnto by his word outwardly, & the powerfull working of his holy ſpirit inwardly. The inward witnes, is that ſame vndeceiuable *record of the ſpirit, that God hath giuen into our harts, by vvhich vve are ſealed vp to euerlaſting life, againſt the day of our redemption*, he declaring yet further, that through Gods meere grace towardes vs in Chriſt onelie, wee are become, not *Gods ſeruaunts alone, but his ſonnes, and not his ſonnes onelie, but heires alſo, and not onelie his heires, but euen fellow-heirs togither vvith our ſauiour Chriſt*, ſo that

2. Cor. 1. 22
Ephe. 4. 30.
Rom. 8.

we

we are ſure we ſhall enioye, the ſelfe-ſame eternall
Iohn 4.2,3. bleſſednes in heauen, that he now doth, *VVhither he is gone before hand to prepare a place for vs, and to take poſſeſſion of it, to our vſe and behalfe*, that where he is, as the head, we might alſo be as the members. Great graces certainly, if either wee conſider our owne wretchednes on the one ſide, or the perſon of the giuer on the other ſide, or the excellencie of the things, beſtowed vpon vs in the third place, wee the moſt miſerable and wretched of all his creatures (excepting alwayes the diuels and damned ſpirites) not ſo much as in regard of our creation, for that way foorth we are the chefeſt of all his workes, but as in reſpect of tranſgreſſion and ſinne', which hath pulled all manner of iudgement, both vppon our ſelues, and the reſt of the creatures for our ſinnes ſake.

Neither doth this circumſtance of our own baſeneſſe and vnworthineſſe, extoll the excellencie and worthineſſe of the gift, but his perſon alſo, that hath
Pſalm. 50.1 beſtowed the ſame vpon vs, who being *God of gods,*
1. Tim 6.15 *and King of kings*, hauing all power in his own hand, with the leaſt blaſt of his mouth to ouerwhelme vs wyth all manner of iudgements, hath beene pleaſed notwithſtanding rather to manifeſt in vs, the riches of his infinite grace, in the ſauing of our ſoules, than otherwiſe to declare againſt vs, the teſtimonies and tokens of his wrath to eternall condemnation. Yea the very excellencie of that life it ſelfe, dooth ſerue to the woonderfull commendation of that his vnſpeakable goodnes towards vs, it being ſo farre paſſing all the things of this life, though otherwiſe neuer ſo glorious and glittering, that they are not in deede

deede and trueth ſo much as a ſhadowe of the good things to come. Nay which is more, man, *the lorde of all*, though the thoughts of his hart may be extended very far: nay I wil ſay more, godly men, though in the meditations of their minde, they compriſe great and excellent thinges, yet can they neuer attaine in this life, to the exquiſitnes and excellencie thereof, God hauing reſerued that rather, for the dayes and times of a better ſtate and condition. Pſalm. 8. 5, 6

And all theſe things before recited, are plainely affirmed and prooued alſo, euen from the very beginning of this eight chapter, vntill you come to theſe wordes of the ſeuenteenth verſe, if ſo be that we ſuffer with him, &c. Where he beginneth to ſhew and declare, by what wayes and ſteppes as it were, Gods children muſt come to the enioying of that euerlaſting felicitie, to witte, by treading the ſame path, and running the ſame race, that Chriſt *The author and finisher of our faith*, himſelfe didde, that is, by manifold croſſes, and grieuous afflictions, in this life, for ſo it pleaſed God to *Conſecrate, both to himſelfe, and to vs, the prince of our ſaluation euen through afflictions*, we alſo thereby thus far-foorth making our profit, that if *It haue beene doone thus in a greene tree*, wee ſhould not much maruell, if it be ſo *In dried braunches*, neither be diſmayed, that if after the wicked and vngodly haue reuiled the maiſter of the houſhold, and done to him whatſoeuer they liſted, they practiſe the ſame againſt his ſeruaunts and friends. Now, foraſmuch as for *The preſent time, no chaſtiſing ſeemeth to be ioyous, but greuous rather*, as the Apoſtle ſaith, wherof this may be one reaſon amongſt many, bicauſe that is laid vppon men which they like not, but

Hebr. 12. 2.

Hebr. 2. 10.

Luke 23. 31.

Hebr. 12. 11

but abhorre and would gladly flee from: and foraſmuch alſo as, that not onely men, but euen godlie men likewiſe, aſwel by the reliques and remainders of ſinne in themſelues, as alſo by the greatnes and greeuouſnes of the afflictions, that they are ſubiect vnto (this being their common caſe in the worlde, that the more godlie they are, the more they are moleſted and troubled) cannot wythout ſome ſpecial comforts vndergo the burthen of the croſſe, being ſo heauy and waighty, as indeede it is, the Apoſtle therfore for the ſweetning of that bitter cup of the croſſe, intermingleth with that that ſemeth vnto vs, as bitter as gall or wormewood, that which is in it ſelfe, and of it ſelfe, a thouſand fold more ſweeter than the hony or hony combe, that is the moſte pleaſant promiſes of eternall life.

Neither is he ſpare or pinching in propounding comforts, but dealeth in that reſpect very liberallie and plentifullie with vs, that ſo in the multitude of our conſolations, we might both with patience for the time beare, and through faith and conſtancie, at the laſt for euer ouercome that great ſwarme as it were of our ſorrowes and griefes.

And firſt he telleth vs, that wee are not alone in that caſe and conflict, but haue Chriſt our head and captaine not onely a common companion, as you would ſay with vs in thoſe afflictions, but one that hath gone before vs in that path and ſtraight way, as hauing broken as you woulde ſaye, the ice for vs, and before vs, that ſo wee might go on forwarde with the leſſe daunger and the more boldenes.

In worldly warfare doubtleſſe it addeth no ſmall corage

corage vnto the cõmon ſouldior, that he hath other with him to ſuſtain the hard aſſaults of the enimie: yet if he haue a valiant & couragious captaine, he is much more cheered and hartned, bicauſe ſouldiors look not ſo much one of thẽ vpon another, as haue all their eies bent vpon the ringleader to the reſt: & if they be perſwaded, that hee is ſuch a one that can as it were, with a worde or countenance confounde their aduerſaries, how valiantly do they not onelie giue the firſt onſet, but mightily hold on to the end of the field, that ſo euery one of thẽ may at the ende of the skirmiſh or pight battel, cary away with them ſome notable enſigne, or token of the victorie. Oh how much more ought this, to cõfort vs, in ſpiritual combats and conflicts, that we come not alone to the field, but haue with vs, beſides the reſt of Gods ſaints, and infinit number of holy angels, God and all his graces, to be as it were a braſen wall vnto vs; yea Chriſt Ieſus himſelfe, the head of men and angels, who hath not onely all creatures at commandement, to vſe for our good, and the hurt of his and our enimies, but with the leaſt breath of his mouth, is able to ouerthrowe them, as *hee did thoſe that came to take him*, and with the meaneſt ſparke of his maieſtie, to confound and aboliſh them, as hee ſhall do *Antichriſt vvith the brightneſſe of his comming*. Ioh. 18.4.6 2.Theſſ.2.8

Againſt which though our naturall corruption, may ſeeme to ſay ſomewhat, when it obiecteth this fleſhly reaſon, how can we ſuffer with Chriſt, ſeeing he is in heauen, and we in earth, or howe can we be partakers of his ſpirituall graces and infinit power, ſeeing we our ſelues are earthly, and tied to a place; yet if wee weigh eyther that ſpirituall vnion, that

that is betwixt him, as the head, and vs as the members, the effectuall feeling whereof is to be perceiued, onely by a true, a liuely, and a ſtedfaſt faith, grounded generally vpon the canonical ſcriptures, but more particularly, vpon the ſweet and gratious promiſes therein contained, ſpecially ſuch as concerne, the free pardon and ful forgiuenes of all our ſinnes through Chriſt, and in him alſo the aſſured hope of eternall ſaluation: or regarde thoſe plaine places of the word, vttered not by men onely indued with Gods ſpirit, but by Ieſus Chriſt himſelfe, the eternall ſonne of the eternal father, and that for the comfort of the godly, and the terror of the wicked, wherein this is aduouched, that *Iniurie offered to his, is accounted as if it were done to his owne bleſſed perſon,* and kindnes ſhewed to them, is eſteemed as if it had beene practiſed vnto himſelfe, though indeede hee ſtandeth not in neede of any ſuch thing: or reſpect the nature and ſtrength of holie faith, that maketh things, paſt, preſent, and things to come, as if wee had them in poſſeſſion, yea that moſt effectually ioyneth things togither, though they be as farre aſunder as heauen and earth, otherwiſe howe could we be partakers of Chriſts death, to the forgiuenes of our ſinnes, or of his righteouſnes, to the poſſeſſion of the eternall inheritance, or of euerlaſting life, all of them being matters that wee muſt of neceſſity, be familiarly acquainted withall? We ſhal cleerly ſee with eaſe enough, to anſweare this argument, that the blindeneſſe of fleſh and bloud would ſeeme to make agaynſt the trueth it ſelfe.

Luke 10.16. Matt.10.40

Me thinketh rather, that ſith in this reaſon of the Apoſtle, the holie ghoſt alludeth to the common cuſtome

cuſtome of men, and after a ſort, as a man woulde ſay, ſtoupeth downe to their weakeneſſe, who if they haue companions wyth them in their afflictions, doe more comfortably for the moſt part, and paciently carry the ſame, perſwading themſelues, that a burthen diuided, is more eaſy and light, than when the whole weight of it, lieth al vpon one mans ſhoulders, that therfore we ſhold much more comfort our ſelues, not onely that we haue one to beare ſome part with vs, but ra her that beareth al for vs; & who, if we ſuffer or indure any thing, ſpecially for his ſake, and the profeſſion of his truth, will giue vs as it were hys ſtrength, making vs thereby not onely able to continue and hold out, but to ouercome, & be conquerors, *yea more than earthly conquerors*, as the apoſtle himſelf ſpeaketh in the later end of this eight chapter, there being alwayes this one ſpeciall difference betwixt vs and them, that though they ouercome to day, yet they may, through the ſudden alteration, change, and inconſtancie of the thinges of this life, be ſubdued to morrow, or the next daie, as you would ſay, whereas thoſe that are made partakers of the eternall victorie that Chriſt hath gotten againſt al his and our enimies, both bodilie and ſpirituall, ſhal neuer be vanquiſhed and ouercome againe. And though that our aduerſaries in their continuall malice, may attempt many matters againſt vs, and perhappes now and then alſo giue vs ſome blowes and woundes, yet here is the glorie and comfort of chriſtians, that euen in the middeſt of fierie flames, and all other greuous trialles whatſoeuer, that the wicked *according to the vvill of God*, lay vppon vs, wee are ſtill more than con-

Rom. 8.37.

1. Pet. 4. 16.

querors,euen then when we ſeem to be ouercome, which no worldly honour can attaine vnto, no not then,when it is, at the top and height as you would ſay,of the proſperitie and flouriſhing thereof.

An other reaſon that the apoſtle vſeth, to cõfort the ſaints & ſeruaunts of God withal,in the daies of their diſtres & greuous afflictions, is taken fr õ that glory,that we ſuffring with him,ſhall haue perfectly togither with him, when hee ſhall appeare in great power and glory, to iudge the quicke and the dead. And the force of this argumẽt is contained in theſe words, *that vve may alſo be glorified vvith him:* wherof there is likewiſe very good reaſon; namely,that foraſmuch as the croſſe and chriſtian profeſſion are compan ons,that ſeldome or neuer are found aſunder, in this life amongſt the children of God, the truth whereof appeareth, by the manifolde *teſtimonies of Gods holy vvorde*,and the infinite examples of his ſons and ſeruants, who in the days of their fleſh haue in this behalfe bin made excellent mirrors,or looking-glaſſes, for the reſt to beholde themſelues in : and foraſmuch alſo , as the cup of afflictions, that the Lord maketh his ſeruants to drink of here, is,though not alwaies,as in regard of it ſelfe , it being many times a iuſt deſerued puniſhment , laide vpon vs in Gods iudgement,as a correction for our ſinnes, yet aſwell in reſpect of God , who by his almightie power *commanding the light to ſhine out of darkeneſſe*, hath ſanctified the ſame to that ende , as alſo in reſpect of the fruits and effects,that it bringeth foorth in Gods children, as pacience, conſtancie, mortification,and many ſuch excellent things, is,as I was about to ſay,a moſt certaine pledge,of a farre

2.Tim 3.12
Acts 14.22
2.Cor.4.6

farre better eſtate in an other life, that therefore alſo wee ſhoulde euen aſſure our ſelues *in our ſuf-* 2. Tim. 2. 12
ferings for Chriſt, that vvee ſhall likevviſe be glorifi'd with him; for if mightie men of the earth, as princes and others, forget not to ſatisfie ſuch as haue beene partakers with them of their trialles and troubles, and attended vppon them in their ſickeneſſes, griefes, and ſuch like, but thinke it greate diſhonour to their ſtates and dignities, if they doe not recompence them according to their trauelles onelie, but euen in a franke and liberall mind, that they haue many times beyond the ſame, much leſſe will or can Chriſt Ieſus our ſauiour, be either vnmindfull of, or leaue vnrewarded: thoſe men, or thoſe ſufferings, that they or we haue indured, as for his ſake, and the holy profeſſion of his bleſſed trueth: and the rather bicauſe he is not as a man, or as the ſons of men that make, yea that are ouertaken with the ſin of pride or diſdaine towards other, when he himſelfe is exalted, or of forgetfulneſſe of penurie, in the dayes of peace and plentie, or of hardnes of heart, when the bowelles of compaſſion are to be diſplaied, or of a wauering and an vnconſtant minde, louing now, and hating anone, but always continueth like vnto himſelf, in euery thing becomming familiar, and as you woulde ſay, debaſing himſelfe vnto his owne, hauing them in continuall remembrance for their good, manifeſting all kindeneſſe and tenderneſſe of heart towardes them, and that in moſt bountifull manner in all graces both bodilie and ſpirituall, temporall and eternall, *louing them alſo euen vnto the end*) as the ſcripture ſaith. Iohn 13. 1.

And this kinde of argument is vſed, not onelie here, but in many other places of holy ſcripture, the
1.Cor.11. 32. Apoſtle affirming elſewhere, *that vvee are therefore chaſtned of the Lord, that vve should not be condemned vvith the vvorld*; the ſelfe-ſame Apoſtle telling vs
2.Tim 2.12. in an other place, that *if vvee ſuffer vvith him, vvee shall alſo reigne vvith him*. Wherevnto no doubt our ſauiour Chriſt hymſelfe likewiſe hath a ſpeciall reſpect, in theſe words of that excellent praier, which he maketh in the ſeuenteenth chapter of the goſpel
Iohn 17.24. according to Saint Iohn, ſaying, *Father, I vvill that they vvhich thou haſt giuen me, be vvith me euen vvhere I am, that they may beholde my glorie vvhich thou haſt giuen mee*. And this alſo is the more vrged euerie where almoſt, not onely for the declaration, of the excellencie and certainty of the thing it ſelfe, that ſo we might be brought to be in continual loue and
Phillip. 3 8. liking of the ſame, *counting all things loſſe and dung*, as
Luke 24.25. in regard thereof, but alſo bicauſe *that vvee that are dull of hart and ſlovve to beleeue*, ſpecially the things that be ſo farre beyond the reach of our reaſon and wit, and remaine ſo high and glorious, as eternall life and bleſſednes is, might euery day more than other be thereby ſtrengthned, in the aſſured apprehenſion and application of the ſame, vnto our own ſoules, that ſo wee might in the middeſt of all our troubles and trials, either outward or inward, both ſpend & end the days of the poore pilgrimage, that we haue in this life, in the peace of a good hart, thorow the liuely feeling of the incorruptible crown of euerlaſting glorie. Oh a thouſand, yea ten thouſand times bleſſed & happy are they, on whom god hath beſtowed that grace and mercie: and infinitly miſerably

rably on the other ſide, and wretched are they that are not made partakers of ſo excellent goodnes.

I will ſay but this onelie, touching this point; men ſhall neuer indure with chriſtian comfort, and true patience indeede, any affliction of the fleſh, or any aſſaults of the minde (much leſſe ſhall they be able to combat and fight wyth hope of a conqueſt againſt eyther the one or the other) wythout the ſweet taſting of this, at the leaſt in ſome meaſure, or except they haue ſome goodneſſe and grace in this behalfe powred foorth vppon them from GOD: Yea ſunder this (if it could be) which is the accompliſhment of all, from all other the mercies of God towards vs in Chriſt, and his merits, and then what good as a man would ſay, can they do vs? For if wee reſpect worldly things, as meate, drinke, health, and ſuch like, what are they without this, though otherwiſe they ſeeme neuer ſo delightful and pleſant vnto vs, but ſo many inſtruments and meanes to fatte vs, as ſtall-feede oxen againſt the day of our ſlaughter? And though it be true, that we might haue thorow Chriſt his death, the forgiuenes of our ſins, thorowe his reſurrection, the imputation of his righteouſnes, and be inabled ſo, to ſtand before God, as pure and cleane, being clothed with his holineſſe and innocencie, yet if we ſhould not come to that eternall inheritance, through the ſtrength and power of his glorious aſcenſion, but liue heere vppon the earth, ſubiect to ſo many infirmities of our own, both in bodie and mind, as we continually carrie about with vs, and lie open to the buffetings of Satan, and the blowes of the wicked as his ſeruaunts (who in the rage of their ſpirites, are ready euerie Rom. 4. 25.

minute of an houre, with violence, death, and deſtruction, to ruſh in and fal vpon vs) what were it els but after a ſort, to be as it were, euen in the pains & torments of hel it ſelfe? Let vs therfore ſticke faſt to this, thinke vpon it often, and make much of it, as a notable bulwark or buttreſſe to our faith, pacience, and all other the particular fruits thereof whatſoeuer.

There followeth a third argument, for comforte in afflictions and troubles, euen in the very beginning of this text, that wee haue now taken in hand to interprete, namely in the eighteenth verſe and theſe wordes, *For I account that the afflictions of this preſent time, &c.* Which as it is drawn from the great oddes as you would ſay, that is betweene the pains that we indure in this world, and the eternall ioyes that are prepared for vs in the life to come, the one ſort being in it owne nature finite (as all things in this life are) though perhaps innumerable as in regard of vs: the other both as in reſpect of God the creator, as alſo in reſpect of it ſelfe being infinit and vnmeaſurable: ſo doth it not onely wel, but neceſſarily alſo depend euen vpon both the former reſons, and may fitly be faſtned vnto them in this ſort; that whereas he had in the former made mention partly of manifold afflictions, and partly of heauenlie glorie, now in this he laboreth to ſhew, that though our troubles and trialles bee neuer ſo great or many, that yet it ſhould not any whit at all diſcourage vs, in as much as there is, a farre more excellent glorie, by infinite degrees laid vp for vs in heauen than al our ſufferings can amount vnto, whatſoeuer they be or can be, and ſo deliuereth vnto vs a ſingu-

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lar commendation of the woonderfull excellencie and infiniteneſſe of the ſaid glorie.

Men we ſee by daily experience, wil force themſelues far for worldly preferment, for from whence commeth it, that in games, yea and thoſe of no value to ſpeake of, men take ſuch extraordinary pains, and in ordinarie trades trauell, *riſing vp earlie, lying downe late, eating the bread of ſorrowe*, and running thorow fire and water, as you would ſay, but for ſom hope that they haue, either of gaine or of glorie, the markes commonly that men ſet before them, to aime at and hit? Yea the more excellent the price is that is prefixed before thē, or the reward that they promiſe vnto themſelues, or is promiſed them by others, as thend of their trauels, the more they ſtriue and ſtraine themſelues: & why ſhould not that adde ſharpening as it were, and giue a notable edge vnto our corage and conſtancie, in the time of our conflicts and diſtreſſes, whether they be of bodie or of ſoule, there being as no compariſon at all, betweene our earthly afflictions, and heauenly ioies, ſo much leſſe (if leſſe may be) between earthly & heuenly rewards. *Euery man* (ſaith thapoſtle in an other place) *that prooueth maſteries abſtaineth from all things, & they doit to obtain a corruptible crowne, but we for an incorruptible*. Wherevnto, that hee might the better excite and ſtirre vp the people to whome he wrote, he doth in the ſame place ſet before them his owne example, *who did ſo runne, but not as vncertainely, and did fight, but yet not as one that beateth the aire, but did take downe his bodie and bring it into ſubiection to the ſpirit*, that ſo hee might be the more fitte for the performaunce of thoſe his ſpirituall exerciſes.

Pſal. 127. 2

1. Cor. 9. 25

In all this doubtles we may plainely ſee and behold, two ſpeciall points well woorth the weighing: as firſt our owne backewardnes, dulnes, vnaptnes, and inabilitie to good things: which alſo appeareth by this, that we haue neede of ſo many ſpurs to prouoke vs thereto, as admonitions, exhortations, reprehenſions, conſolations, godlie mens examples, and many ſuch like, and yet all of them little or nothing preuaile with vs; a matter which beeing rightly looked into, ſhould make vs ſo far off, from the prowd thoughts of any deſire in our willes, or abilitie in our power, to wiſh or to doe anie thing good, that if wee were truelie humbled before the lord & our brethren, as we ought to be, would make vs go continually with moornful harts, and countenances caſt down, til ſuch time, as God had both reformed our wils & giuen vs power alſo, for it is he a-
Phil. 2. 13. lone that *vvorketh in vs both the vvil and the deed of euery good thing, & that according to his owvne good pleaſure.*

Secondly, we may here after a ſort feele the greateſt loue and ſingular kindnes of our God towards vs, who though he might by his ſoueraigne authoritie ouer vs, command vs, and if we did not yeelde obedience, might not onelie threaten vs, but puniſh vs alſo, and that with al maner of plagues both temporal and eternal, as who hath the fulnes and ſeuerall ſorts of them preſt and ready in his owne power, to poure them foorth, when it pleaſeth him, is yet notwithſtanding pleaſed, by gentle words to intreat vs, and by promiſes of al ſorts to allure vs, yea by the very example of his ſonnes and ſeruaunts to draw vs on to that, which indeed, doth moſt directlie

lie tend to our owne good, and wherevnto, though indeede wee had none of all theſe things to mooue vs, yet if we were but led by the light of reaſon, wee ſhould carefully and earneſtly ſtryue and labor.

Neither doth this great and vnſpeakable bountifulnes of God, once onelie and no more deale after this ſort with vs, but ſtandeth continually knocking as it were at the doore of our conſcience, and waiting when by the comforts of his promiſes, hee may haue a free entrance and ioyfull paſſage into our ſeuerall ſoules. For proofe of this, we may ſee the ſelf-ſame argument touching the great and incomprehenſible ioy of the kingdome of heauen, alleaged and handled by the ſelfe-ſame apoſtle, in an other place, but yet to the ſame end, that hee dooth here, to wit, for comfort in trouble, affirming, that *our light affliction vvhich is but for a moment, cauſeth vnto vs a farre moſt excellent and eternall vveight of glorie:* Yea the like ſhall we finde in many other places of holy ſcripture, all tending to teach vs, that that excellent eſtate of euerlaſting life, is deſcribed vnto vs in the word, in ſuch ſort as we may comprehend ſomewhat of it (though in trueth as in reſpect of it ſelfe, it doth far exceede al earthly, yea ſpiritual reſemblances whatſoeuer) aſwel to comfort vs ouer our heauineſſes, a matter that wee ſtand much in neede of, ſpecially if we be once truely and indeed humbled, as alſo to make vs with earneſtneſſe and feruencie, to hunger and thirſt after the ſame, ſpecially conſidering howe much euery one of vs is tied, and as a man would ſay, glewed to the pleaſures and profits, of this preſent euill worlde. 2.Cor. 4.17

By al which alſo we may ſee that they are too too

iniurious to the children of God, that reſtraine the comfortable feeling of the ioies of heauen, onely to the world that is to come. True it is, that both the excellent perfection, & reall poſſeſſion of the ſame is reſerued for that life, but yet that hindereth not, but that by faith and hope, wee may haue euen in this life, ſome effectuall taſte therof. And whoſoeuer thinketh otherwiſe, is not onely as much as in hym lieth, diſcomfortable to others (for what better argument haue we of ioy than that?) but hurtful and iniurious to himſelfe alſo, while he depriueth himſelfe of that, which of al other things, is moſt deliteful and pleaſant; yea he after a ſort condemneth the ſufferings of the ſaints and ſeruants of God in time heretofore, either of folly or ſenſleſnes, who though they haue bin ſomewhat incouraged, by the goodnes of the cauſes that they ſealed with their bloud, in faith and pacience to vndergo the ſame, yet haue they no doubt bin greatly furthered alſo in their afflictions, by the true taſte and feeling of thoſe vnſpeakable ioies, which haue made them, in the middeſt of fierie flames, and the moſt cruell torments, that the aduerſaries could deuiſe, to be much more pacient and ioyful, than euer they were in the days of their greateſt health and proſperitie.

And yet bicauſe euery delay of a thing, ſpecially, if the thing it ſelfe, be of it ſelfe excellent, and in regard thereof much deſired to, is tedious and greuous to the fleſh, as the apoſtle no doubt did by acquaintance that he had, of the common corruption of our nature, & the particular experience that he had in himſelf, well felt in himſelfe, he doth therfore in theſe verſes following, namely, 19, 20, 21, 22, 23.

23. adde another argument for comforte in afflictions, taken frō the example of all, euen the very vnreaſonable & inſenſible creatures: of whom in theſe verſes hee affirmeth two ſpeciall things; firſt, that they trauel in paine, and groane after a ſort, vnder the burthen of their miſeries, as men do; the other is, that they do with a ſingular pacience, as a man would ſay, wait for a time of ioyfull deliuerance. By which the apoſtle certainly would haue vs to know and learne, not only that in reſpect of our miſeries, we haue a common lot & portion, with the reſt of the creatures, but alſo that euen by their example we ſhould paciently tarry the time, that God hath ſet with himſelfe (and is not in our owne power) for our full deliuerance out of thoſe anguiſhes & troubles. Which yet that we may the better vnderſtand it ſhall not be amiſſe in my minde, in a few wordes, to lay out the apoſtles reaſon, who as I take it argueth thus.

All the creatures do very wel perceiue, that they are ſubiect to vanitie and corruption, and yet notwithſtandiug hope as it were, that in good time and conuenient ſeaſon they ſhall be receiued and reſtored; therefore we alſo, though wee feele our ſelues greatly beaten downe with diuerſe calamities, yea and as it were oppreſſed and ouerwhelmed with the ſame, ought notwithſtanding ſtedfaſtly to beleeue, that thorow Gods godneſſe towardes vs in Chriſt, we ſhall not miſcarrie in this life, the Apoſtle bearing recorde vnto vs, *That though vvee are afflicted on euerie ſide, yet vvee are not in diſtreſſe, and though vvee be caſt downe, yet vve perish not*, but that we ſhal haue and inioy at the 2. Cor 4. 8, 9

length,

length,when the weariſome days of our pilgrimage ſhall be finiſhed, moſt excellent glorie and bleſſednesse for euermore. And no doubt, but of this the Apoſtles reaſon, there is very great & good reaſon alſo,yea euen declared by the Apoſtle himſelfe, in his owne wordes: for if the creatures ſubiect to this corruption, not by their owne accord, but by Gods appointment, as a puniſhment vppon them for the ſinne of mankind,do yet notwithſtanding,that they be void of reaſon,in their kinde,andafter their maner, as you woulde ſaye, both patiently beare that burthen, and earneſtly expect a deliueraunce from the ſame,when God will, how much more ſhoulde the faithfull doe both the one and the other, the Lorde hauing indued them not onely with reaſon, a common gift beſtowed vppon all men, but filled them after a ſort with faith alſo, a proper and peculiar grace vnto his elected ones onely, from which as from a cleare and pure fountaine, they muſt of neceſſitie flowe,in ſome meaſure,both chriſtian pacience, and many other good vertues likewiſe, whereof alſo there is euen this reaſon amongſt many other, that looke vpon whomſoeuer GOD hath beſtowed ſtore of anie of his graces, either bodilie or ſpirituall, that euen at their handes hee looketh for a more liberal and plentiful yeeld,than of thoſe, with whome he hath not dealt, in ſo great a larges of his mercie, the varietie of graces alſo, that God hath beſtowed vpon men, ſpecially good men, craning the ſame at their handes. For to what end elſe hath God giuen the ſame,but that in the lawful and liberall vſe of them,the giuer principallie might receiue more glorie, and the vſer more comfort and profit,

Phil.1.29.
2.Theſ.3.2.

profite, and others alſo reape great good by them, not onelie in this life, but in the life to come.

Hitherto, as you ſee, wee haue beene occupied principally, and I hope not vprofitably alſo, in propounding the Apoſtles generall drift: out of which thogh we may indeed, in ſome meaſure vnderſtand, the true and naturall ſenſe of theſe wordes, and ſo perhaps may thinke, that we neede not any further trauell; yet to the end wee may more cleerely perceiue his mind and meaning herein, and ſo receiue more ſpirituall ſweetnes from him, I will not ſpare particularly to examine the very verſes and words as they lie, braying as it were, and beating againe, and that al to peeces, the ſweete perfumes, that ſo we may haue all our ſenſes ſeized, and wholie taken vp, not only with the wholeſome, but with the moſt pleaſant and delightfull ſmell thereof (I meane ſpiritually) that is to ſay, that ſo wee may come at the length, to the full meaning thereof, and to the fitte obſeruation of ſuch profitable doctrines as do ariſe, and may rightly be gathered out of the ſame.

Verſ. 18 *(For I count, &c.)*

The very word wherewith the apoſtle beginneth this verſe, being a particle cauſall, as wee vſe to ſay, doth ſufficiently proue, that it is a reaſon of the premiſſes, or things before going, of which, bicauſe we haue ſpoken ſufficient already, wee ſhall not nowe neede to ſtand much vpon it here.

And when the Apoſtle ſaith (I) hee meaneth it not of himſelfe onely; for it is the common iudgement and beleefe of all the faithfull, and the whole church of God alſo, who being inlightned by the ſame ſpirite, either be of that minde togither wyth him,

him,or ſhould ſo be, bicauſe in this point, he ſpeak-eth not by his own light, but according to the truth and power of the ſpirit. Neither yet doth he ſpeake it of himſelfe,as of a natural man,for the thing that he vttreth is far beyond nature,yea altogither contrary to the ſame; for what worldly wiſe naturall minded man, can either ſee in afflictions, the glory that the ſons and ſeruants of God behold and fal in the ſame, or elſe can oppoſe the incomprehenſible ioys of eternall life, againſt thoſe exceeding hardneſſes and great diſtreſſes? They rather ſuppoſe all thinges to be directed by ſecondarie cauſes, or to ſpeake as they themſelues ſay, by the courſe of nature,or direction of fortune, who indeede are ſo far off, from perceiuing theſe heauenly ioys and comforts, that they are carried away with conceits, eyther to vſe vnlawfull meanes, to free them from afflictions,or elſe fearfully fall into all muttering and repining againſt God, or to all impaciencie before men, the reaſon is,bicauſe they are not acquainted with the comforts of Gods children, nor haue no feeling of the ioys of the life that is to come. Alas, alas, they knowe not indeede, what either the one or the other meaneth: for *theſe things are ſpirituall, but they themſelues are carnall,ſold vnder ſin,* and therefore vnmeete to diſcerne of the ſame, bicauſe *they muſt be ſpiritually iudged.*

1.Cor.2.14.

Rom.7.14.

Out of all which laide togither, wee may learne ſundry good leſſons; as firſt, that howſoeuer we do either for the expreſſing of our own feelings,or the better fructifieng of the word in the hearts of thoſe to whom it is directed, ſpeake particularlie of our ſelues,or as it might ſeeme in our owne names, yet that

that we neuer ſwarue from that trueth of doctrine, that is commended vnto vs in the word written, & is ſealed vp in our harts, by the pledge of the ſpirit, and is approoued by the common conſent of the church of God. The neglect of this, ſpecially whileſt men go about to magnifie their owne perſons, and opinions, hath beene the meane heretofore of many hereſies, ſects, and errors in the church of God, and may bring foorth the ſame bitter fruits hereafter, except it pleaſed God to giue men better grace to looke vnto themſelues.

Secondly, it teacheth vs, that ſo ſoone as God beginneth to lay vpon vs, his rods and croſſes of trial, that then we ſhould learne, not only in the ſpirit of patience & comfort to ſubmit our ſelues vnder his mighty hand, but with al feruency of praier, to craue the clearing of our vnderſtanding, and *all holy vviſdome alſo*, as S. Iames calleth it, that we may both ſee his ways in his works, & learne to eſpie out and feel the conſolations and comforts, that he hath prouided for vs, that ſo wee ſincke not downe vnder the burthen of our calamities, but be raiſed vp rather to al feeling hope. A point that we had neede to ſtriue vnto, by al holy meanes poſſible, aſweil by reaſon of the blindnes & blockiſhnes of our own nature, and the diffidence and diſtruſt of our own hearts, as alſo bicauſe of Satans continuall malice, who laboureth at all times, but ſpecially in the days of our greateſt heatineſſe, our moſt fearefull deſtruction. Iames 1. 5.

And whereas the apoſtle ſaith (I count) he meaneth, that he commeth with an vpright iudgement, in an euen pair of balance & ſcales, as it wer, hauing rightly & religioſly examined reſons on both ſides, and

and gathering all into a iuſt ſumme, to weigh the troubles of this worlde, and the ioies of heauen togither, not dealing therein as either the worldlie man doth, who regardeth nothing but his miſeries and afflictions, by meanes whereof he becommeth not onely impacient and waiward, but paſt all hope of admitting comfort and conſolation, nor playing the part of the prophane and inſenſible Stoiks, who againe on the other ſide, by reaſon of their beaſtlie blockiſhnes, that they get vnto themſelues, hauing both their ſoules and bodies benummed as it were, are no whit at all touched with the ſenſe of the ſame; nor yet being ſo rapt and rauiſhed with theſe eternall ioyes, that they vtterly forget, or feele not at all the miſeries and afflictions of this life, a matter that the contemplatiue perſons, in their traunces, dreames, and reuelations, make the height and top of all perfection in this world, but as wiſe phyſitions, yea as good chriſtians, intermingling ſweet things and ſowre things togither, and comparing one of them ſo with an other, that as they ſee in their afflictions, an euident patterne of the miſerie & mortalitie of their own liues, and a plaine proofe of the iuſtice and iudgement of God againſt ſinne, ſo they make the ſame a profitable meane to themſelues, not onely in a chriſtian and comfortable death, but in an holy life alſo, ſo long as GOD will haue them to liue vppon the face of the earth, to meete wyth the Lorde, and to glorify his moſt bleſſed name.

And this doth teach vs, vprightly to weigh and to examine, as all things generally, ſo ſpecially and particularly ſpirituall points. Which indeede, by reaſon

reaſon that they be more excellent, than bodilie matters, and in that reſpect alſo, in their owne nature, more remooued from our comprehenſion than the reſt, had therefore neede moſt deepelie to be looked into, for though by the line and light of our reaſon, we may be ſomewhat holpen to wade into worldly things, yet in matters of faith and religion, we cannot, not only not perſe any thing at all, by the light & ſight of our owne vnderſtanding, but ſhall be much hurt and hindered thereby from the ſame, if wee yeelde to followe it; yea many times, euen in the things of this life, wee are ſo blockiſh & deuoide of iudgement, that what by reaſon of colours caſt vppon worldlie thinges, and what by the blindneſſe and ignorance of our owne heart on the one ſide, and the parcialitie that is in vs on the other ſide; yea after that we ſee the truth manifeſted, ſpecially if it concerne our ſelues, or others, that we affect as our ſelues, *vve call good euill and euill good*, & ſo pull a fearefull woe vpon our ſelues, and *iuſtifie the vvicked and condemne the righteous*, a ſin that the holy ghoſt hath long ago forbidden, and noted with a brand as abhomination in his ſight. Howe much more eaſly then may we be ouertaken, in blind, corrupted, and partiall iudgement, as in reſpect of ſpirituall cauſes. The conſideration whereof, ſhoulde not onelie make vs wary and watchefull ouer our ſelues, ſuſpecting continually our ſlipperineſſe into this ſinne, but ſhould prouoke vs alſo to labour to attaine, by al pains poſſible, the true light and heauenlie iudgement; which indeede is not elſe-where to be had or found, but in the onelie will of God reuealed in his word, as wherein alone conſiſteth, all

Iſai. 5.20.
Prou. 17.15

Ierem 8.9.
Deut 4.6.

our true wiſdome and vnderſtanding whatſouer.

It followeth, *That the afflictions of this preſent time*] The word afflictions importeth,al the troubles and calamities that Gods children do ſuffer in this life, whether they be outward in body, as ſickenes, pouertie,nakednes,baniſhment,perſecution,and ſuch like, or whether they be inward in the mind,as tẽptations from our corrupted nature, aſſaults from Satans malice,griefe of hart for ſin, feare of iudgement in this life, or in that that is to come, & al the reſt of that ſort whatſoeuer. And yet he reſtraineth as it wer,that generall terme,by theſe words folowing when he calleth them,*the afflictions of this preſent time*,mening,that longer than this life they laſt not, neither indeed can laſt in the children of God, bicauſe that by our death, God doth not only wipe al teares from our eies,endeth our miſeries,& vtterly killeth the ſtrength and body of ſin,but not leauing there, beginneth and perfecteth our bleſſedneſſe, where there are *vnſpeakable ioies, and crovvnes of incomprehenſible glorie laid vp for vs, and for all thoſe that do vnfainedly loue him and looke for his comming*. And yet not affirming neither for al that, that they always indure and continue ſo long; for though it be true, that this is the common cord and portion, of al Gods ſeruants in this life, by *manifoid tribulations to enter into the kingdome of God*,yet as we ſee,both by former and preſent expecience,the Lord ſomtimes hauing regard,to the weaknes of thoſe that are his, doth for the manifeſtation of his loue toward them giue them a breathing time,as it were, & ſomtimes aga.ne,for the declaration of his power & iuſtice againſt the wicked,beateth them downe, and raiſeth

2.Tim.4.8.

Act. 14.22

vp

vp his owne children; all this being doone, *That the rodde of the vvicked might not reſt on the lot of the righteous, leaſt either the righteous themſelues, shoulde put foorth their hande vnto vvickednesse*, or the vngodlie waxe intollerablie inſolent, and prowde aboue meaſure. Pſal.125.3

This rather is the Apoſtles minde, to oppoſe, as wee may plainelie perceiue, the afflictions of this worlde, againſt the ioys of the other life, and that in a double antitheſis or compariſon as it were. Firſt ſetting afflictions againſt glorie, the one being verie baſe and bitter, as *no affliction for the time preſent is ioyous, but greuous rather*, the other being very excellent and ſweete, which though it be delaied for a while, is yet ſufficient to comfort Gods children, for the time preſent, and to confirme them in the hope that is to come. Secondly, oppoſing this time preſent with that that is to come, meaning by both thoſe times, the ſeuerall ſtates and condicions, that then the children of God ſhal be partakers of, propoſing this alſo euen to comfort ſuch as ſuffer in Sion, in that their afflictions ſhal laſt no longer, at the furtheſt, than their naturall life, but their ioys and glorie, ſhall be beyond and wythout all time, euen for euer and euer. Hebr.12.

And euen out of theſe wordes wee may gather a ſingular comfort againſt afflictions, to wit, that though they be many times great and greeuous, yet they are not alwayes long and continuall. Which conſolation is not vrged here onelie, but in diuerſe other places of the holie Scriptures. Take one or twoo moſt plaine for the proofe of this point, in ſteade of an infinite number.

Pſal.30.5 In the thirtie pſalme, the prophet telleth vs, *that the Lord indureth a ſmall ſeaſon in his anger, but in his fauor is life for euermore: and vveeping may abide at euening, but ioy commeth in the morning.* And the Apoſtle agreable therevnto telleth vs, in the fourth chapter of
2.Cor 4.17. his ſecond epiſtle to the Corinthians, *That our light affliction, vvhich is but for a moment, or moſt sharpe ſeaſon, cauſeth vnto vs a farre more excellent, and eternall vvaight of glorie.* In the often repetition whereof, the Lorde doubtles did not onelie regarde the excellencie and neceſſitie of this doctrine in it ſelfe, but alſo prouided notablie for our good, who beſids
Luke 24.25. that *vve are dull of heart, and ſlovv to learne,* and therfore had neede to haue the promiſes preſſed vppon vs againe and againe, wax alſo not onelie wearie of afflictions, if they lie long or heauy vpon vs, but euen pleaſures themſelues, ſpecially in the continuance of them with vs, doe many times by reaſon of our new-fangled and inconſtant nature, growe tedious and lothſome. Good reaſon therfore is there, that we ſhoulde ſet this vnto our hearts, and make our ſpeciall profit by it, againſt the times of our triall.

The Apoſtle addeth, are *not vvorthie of the glorie,* his meaning in this place, and in theſe wordes, is in my minde plaine and ſimple, who doth not heere compare the dignitie and woorthineſſe eyther of our ſufferings, or of eternall glorie togither, as ſome haue phantaſticallie conceiued, and more wickedly propounded, but laboureth to mitigate the greatneſſe of our afflictions, by oppoſing and ſetting againſt the ſame the greatneſſe, yea the infinitneſſe of that ioy and glorie, that is laide vp for

vs

vs in the life to come, wee knowing and confeſſing, that there is no proportion betweene finite and infinite. And though this be moſt true, yet notwithſtanding Sathan, in ſeuerall ſortes of hys ſeruants, as in the ſchoole-men heeretofore, hath out of this place gone about to maintaine that diuelliſh diſtinction, of *meritum congrui & condigni*, as they call it, and in our Romiſh Rhemiſts alſo, in their late annotations vppon the newe Teſtament, and namely vpon this very place, woulde make the ſufferings of the ſaints in this life, meritorious and worthie of eternall ſaluation. But in one word generally, to anſweare them both togither firſt, and then afterwardes more particularly, to deale with either of them by themſelues. We feare not to affirme, that theſe beaſtly opinions ſpring frō a foule and filthy fountaine, and bring foorth moſt bitter fruits and effects. For the firſt of theſe two wee ſay, that it floweth from following of a wrong tranſlation in this place, I meane that that they call, their olde vulgar Latin text, which rendreth the Greeke worde ἀξια, being a ſimple worde, by the compound Latine word, *condignæ*, worthie, togither, as you woulde ſay; which whether it be not contrary to the fidelitie and vpright dealing of a good tranſlator, let euen all the worlde iudge, that haue attained to a crumme either of ſounde learning or godlie wiſedome. And if this courſe may be kept, that compounde wordes may be vſed for ſimple wordes, wee ſhall quickly turne vpſide downe all certaintie of the written worde, all trueth of religion, and all honeſt and faithful dealing amongſt

men. All the Greeke copies that euer I coulde ſee, reade it in the ſimple, and ſo doeth Saint Ignatius himſelfe alleage it, in his epiſtle to Marie; and it is the firſt epiſtle in his booke of epiſtles, yea and their owne Arrius Montanus, a man of leſſe corruption (I had almoſt ſaid, more vprightnes) in tranſlating the worde than they all, though otherwiſe popiſh, conuicted by the euidence and trueth of this point, rendreth it rightly in his interlineall text, howſoeuer for faſhion ſake he ſet the vulgar reading in the margine. Saint Auguſtine, in his booke of eightie and three quekions, *queſt.* 67. readeth not *condignæ*, as theſe men doe, but *indignæ*, that is, vnworthie. And in his fift booke of the citie of God, chap. 18. where he doth of purpoſe ſhewe, how farre off chriſtians ought to be from boaſting, if they had doone any thing for loue of the eternall countrie, hee alleadgeth euen this very text of the Apoſtle thus: *Indignæ ſunt paſſiones huius temporis, &c.* The ſufferings of this time are vnworthie the glorie which ſhall be reuealed in vs. And ſo doth ſome other of the ancient fathers tranſlate it, as if I delited in multitude of allegations, I could eaſly ſhew. By which we may not onely ſee, the true and naturall meaning of the Apoſtle in this text, that is to debaſe our ſufferings, and to magnifie eternal life, but alſo that that vulgar tranſlation, is not either ſo olde as they pretende, or elſe was not in thoſe dayes of ſuche credite, as they woulde haue it nowe, in as much as we ſee the auncient fathers, either vſing ſome other, or ſwaruing greatly from that.

And no doubt, but as the ſpring is puddlelie and

corrupted

corrupted from whence this poiſonfull doctrine proceedeth: ſo the ſecond thing aboue mentioned, to wit, the fruits that flowe from it, be much more euil and dangerous, whether wee reſpect the eternall God himſelfe, or Chriſt Ieſus his ſonne our ſauiour, or our ſelues and other men whatſoeuer. For as for God, his mercie is greatly obſcured (if not vtterly euacuated and diſanulled) by this, in as much as mans ſuppoſed merits and deſerts (which indeede are nothing but death and damnation) are not onely matched wyth the ſame, to the great diſgrace and diſcontinuance thereof, there being as great oddes betweene them, as betweene the moſt glorious thing of the worlde, and the filthieſt durt or dung that can be, but after a ſort preferred before it, and that not only in the eies of men (a matter that ſhould make vs all to bluſh, and hang down our heads for ſhame) but (if it might be accepted for currant coine and lawfull paiment) tendred at the exchequor of the moſt high king, yea brought foorth into the verie ſight and preſence, and pleaded and alleadged at no woorſe barre, than at the very throne and iudgement ſeat of almightie God himſelfe.

And concerning Chriſt our Sauiour, his merites generallie, and particularly thoſe of his death, reſurrection, and aſcenſion, are quite and cleane defaced, yea vtterlie aboliſhed, when mennes workes are magnified, and our deedes are exalted, who hath not appeared vnto anie other ende, than *to deſtroie the vvorkes of Sathan*, *nor* 1. John 3. 8
giuen vppe hymſelfe, to the death, yea euen to the death of the croſſe, for anie other purpoſe, than Phillip. 2. 8.

to ſatisfie for all our ſinnes whatſoeuer, neither is riſen from the dead and aſcended vp into heauen, for any other effect than to bring life, and mortalitie to light, to communicate vnto vs his owne righteouſneſſe, and fullie and wholie to reconcile vs vnto God, which things he hath not exactly performed if we by any or al of our works, haue in part or in whole promerited Gods fauour, bicauſe either all the glorie of that moſt excellent worke muſt be attributed vnto him alone, or elſe no peece of it, for Chriſt mindeth not to part ſtakes with vs, as we ſay.

Laſtly, if wee would conſider either our ſelues or others, of whome this is affirmed, and to whome this doctrine is propounded and deliuered, we ſhall well perceiue that by meanes hereof, we haue not onely our groſſe humors fed, and our itching eares tickled, we delighting alwayes to haue ſome thing wherein to glorie, both before men and God alſo, whereas in trueth wee ſhoulde couer our faces for ſhame, in the ſight both of the one and of the other, but alſo that we are puffed vppe thereby in al maner of intollerable pride, diſdaine, and emulation amongſt men, euerie man thinking better of himſelfe and his owne workes, than of all mans els, and ſet vppon the pinacle of moſt daungerous preſumption before GOD, we clayming at his handes, not with chriſtian boldnes, but with whoriſh impudencie, all good thinges both of this life, and of that that is to come, not of frec fauour and mercie, thorow Chriſts obedience onely, but of due debt, as a man would ſay, being readie if God ſhould denie vs the ſame (as generally for all our ſinnes, and eſpe-

cially

cially for this, he hath good occaſion offered him) to reuile him to his face, and to accuſe him of iniuſtice and wrong.

But to come more particularly to the points themſelues indeede. And concerning the firſt, it ſhall not be amiſſe to knowe, both their diſtinction of *meritum congrui & condigni*, and alſo what they meane by the ſeuerall braunches therof, that ſo we may put downe a more plaine and certaine confutation.

By *meritum congrui*, or deſert of congruence, as you would ſay, they vnderſtand ſuch workes, as doe not of their owne nature, truly and indeed deſerue ſaluation, otherwiſe than as it hath pleaſed God of ſome certaine goodnes in himſelfe, to promiſe the ſame thereto: and of this ſort they will haue all morall actions to be, ſpecially ſuch as are done before regeneration and iuſtification.

And by *meritum condigni*, that is, deſert of woorthines, they meane ſuch works, as to which there is wholy and altogither a reward due, not ſo much by reaſon of the gracious promiſes of god, as in reſpect of the acts or deedes doone; and of this ſort they make the workes of the godly after regeneration.

But for anſwere, both to the tearmes and matter we ſay, that neither the wordes of this diſtinction, nor the diſtinction it ſelfe, nor the matter meant vnder the diſtinction, is contained in the canonicall ſcriptures, but rather all is ouerthrowne thereby, as ſhal hereafter plainely appeare.

True it is, that their vulgar Latine hath in diuers places thruſt in a Latin worde that ſignifieth to merit or deſerue, but without any warrant of the origi-

nall text, either of the Hebrew in the old, or of the Greeke in the new Teſtament, as Geneſis 4. 13. in the ſpeech that Caine had to God touching his ſinne, or the puniſhement laid vppon him for the ſame, they turne it thus; *My iniquitie is greater than that I can deſerue pardon*, where howſoeuer the Hebrew word, that they turne deſerue pardon, be of diuers ſignifications (as if anie in that toong be, no doubt that is one) being put for to beare, to lift vp, to ſpare, to ſweare, and ſuch like very many, yet not one or all of the beſt Hebricians amongſt them is able to alleadge one place throughout all the old Teſtament, where it is vſed for to merit or deſerue.

In the new Teſtament they deale as corruptlie, and namely, Hebr. 13. verſ. 16. not onely darkly turning the place thus; *And beneficence and communication do not forget, for vvith ſuch hoſtis God is promerited*, but ſwaruing, as from the Greeke, which importeth, that with ſuch ſacrifices God is wel pleſed, ſo from men of their owne fide, as Arias Montanus by name, the flower of their garland for learning, who turneth the Greeke worde εὐαρεστεῖται, *bene placet ſibi*, that is, well delighted himſelfe, and not *promeretur*, that is, is promerited or deſerued.

And the like treachery may wee perceiue in the other terme, *condignum*, not onelie in this eight of the Romans, as before, but alſo Eſther 6. verſe 11. where the foreſaid vulgar Latine text, hath foiſted in again, this terme of *condignus*; but altogither not onely without, but wholie againſt the Hebrew veritie, as euen their owne man Arias Montanus before named in his interlineall tranſlation, by turning it according to the Hebrew hath wel declared.

And

And as for the members and matter of this Popiſh diſtinction, drawen from the dirt and puddle of the ſchoole-men, we haue learned long ſince, and that out of the worde of God, firſt, that all morall duties performed, before it hath pleaſed the Lorde *to purifie our harts by faith*, and to make vs in ſome acceptable meaſure partakers of the fruits and effects of Chriſt his ſonne, are ſo farre off from deſeruing any thing at his hand, that they are moſt great and greuous tranſgreſſions in his ſight, bicauſe the ſcripture it ſelfe telleth vs, that *vvithout faith it is impoſſible to pleaſe God*. And againe, *vvhatſoeuer is not of faith, that ſelfe-ſame is ſinne*. The euil of theſe works flowing, not ſo much from the deedes themſelues, for good thinges of themſelues are alwayes good, howſoeuer they be euillie done, & ſo become hurtfull to the doers therof: neither yet from the goodnes or profit, that others by ſuch meanes may receiue from them, bicauſe ſo euen euill many times (and therefore much more good) may thorow gods ſecret and merciful direction (*vvho bringeth light out of darkeneſſe*, and *maketh the rage of men to turne to his praiſe*) tend to good alſo; by which alſo we may ſee, that workes well weighed, and ſimplie conſidered in themſelues, and referred to others, may after a ſort be counted lawful and good: as riſing from that generall taint & corruption of our nature, through the ſtinch of originall ſin, that we haue drawen from our firſt parents Adam and Heuah, by meanes whereof it falleth out, to be altogither impoſſible, as in regarde of man, that ſuch rotten, barren, and fruitleſſe trees as we are, ſhould bring foorth anie thing that good is, and more ſpeciallie from that palpable

Acts 15. 9.
Hebr. 11. 6.
Rom. 14. 23
2. Cor. 4. 6.
Pſal. 76. 10.

palpable blindeneſſe, and groſſe ignorance of God and godlines, that is in vs, by meanes whereof alſo, the actions themſelues, wanting a good ground and ſure foundation for the performaunce of them (which indeede we can neuer haue, till wee knowe and beleeue, the will of God, as it is reuealed in his worde) are become euen in that reſpect alſo, euill and diſpleaſing in his ſight. Wherewith alſo Auguſtine that ancient doctor of the church, euen alleaged by Thomas of Aquine himſelfe, *Queſt lib. 2. De gratia Chriſti. artic. 6. in concluſ.* very well agreeth, who proueth againſt the Pelagians, that grace can not fall vnder merit, becauſe that before grace, there are no deſerts, but ſuch as are euill, becauſe a man before grace receiued is wicked, & to wicked mens merits, not grace, but puniſhment is due. And quoating the place in the margine, hee ſaieth it is *lib. De bono perſeuer. cap. 2.* and many other ſuch like *tom. 7.* By which alſo we may ſee that it was the vniforme iudgement of this holy doctor.

And if this doctrine of merit of congruence may be admitted for true, I ſee no reaſon why wee may not with Origen holde, that al men at the leaſt ſhal be ſaued, ſith there haue none liued ſo beaſtly or prophanely, but they haue had not care alone to performe, but haue indeede performed morall duties: for which, though not as in regarde of themſelues, yet as in reſpect of GODS promiſes, they might claime eternal life by this popiſh aſſertion.

But it may be, that they will except againſt this, the poore infidelles and idolatrous people of the world, becauſe they were neuer yet well acquainted with the promiſes of God. Be it ſo, becauſe I ſuppoſe they

they dare not holde, that mens morall deedes may merit without relation had to Gods gratious and great promiſes. But put the caſe of thoſe, that being outwardly gathered into the boſome or lap of the church, or made partakers at the leaſt in outward hearing of the graces and mercies of God bequeathed vnto the ſame: tell vs, whether they may be, in any better ſtate and condition by this your doctrine. If you will affirme it, the euidence of truth exclaimeth againſt you, bicauſe it is moſt vnreaſonable to hold, that the promiſes of themſelues without application of them to mens harts & conſciences, ſhoulde effect that worke for them. You might before men aſwell maintaine, that maimes and woundes might be cured wythout medicine and ſalue, or a naturall life vpheld wythout meate, drinke, ſleepe, and ſuch like, as defend that the promiſes of God, wythout application of them to our ſoules, may become effectuall vnto men, bicauſe they indeede be, the only plaiſters of our ſoules, & the only ſpirituall foode vnto our ſoules. Neither is this vttered to weaken the excellencie and power of Gods promiſes, either as in regarde of God the promiſe-maker, or as in regarde of the thinges promiſed, for ſo they be alwayes good, holie, excellent, powerfull, and what not? Neither were it requiſit, that the worthines thereof ſhoulde depende vpon our apprehenſion & application of the ſame, for that were to ſubiect GOD and moſt excellent things, to vs that be moſt baſe and vile, but ſpoken as in conſideration of men, to whome they ought to be applied, for want whereof alſo it falleth out, that they are become a dead letter or vnprofitable

word

word to them, tending almoſt to no other ende, but to magnifie and manifeſt, the riches of Gods goodnes, with greater griefe vnto our owne ſoules, in as much as we ſee moſt excellent things offered vs, & yet cannot finde or feele, that wee haue anie parte or portion therein.

Secondlie, as touching workes done after regeneration, wee freelie confeſſe, that though at the firſt bluſh they may ſeeme very glorious, yea, and be indeede and trueth good, ſpecially as they come from GOD, and be wrought in vs by the ſpirite of Chriſt that dwelleth in our harts: yet as they come from vs, and be tainted with the remainders of our corruption, they are ſo farre off from meriting or deſeruing before God, that if he do indeed examine and weigh them, in the moſt notable exactnes and vprightnes of his iuſtice, he ſhall alwaies finde matter enough in them, not onelie to reiect the things themſelues, though otherwiſe well doone, but alſo to condemne vs the workers thereof, and that not onelie for the imperfections and wants, that cleaueth vnto them, we aſſuring our ſelues by the truth of chriſtian religion, that no imperfect thing can of it ſelfe pleaſe him, that is moſt perfect, but euen for our natural filthines and corruption, that clingeth and ſticketh as faſt thereto, as the skin to the fleſh, or the fleſh to the bones.

And for the proofe of this point, wee haue two plaine places of holie Scripture amongſt manie other, the one taken out of the olde Teſtament, the other out of the newe, that ſo alſo in alleadging them, and comparing one of them with an other, wee may ſee the moſt comelie conformitie and agreemen-

greeme nt that is in thoſe moſt excellent writings of the ſpirite of God.

The prophet Iſaiah, in the three ſcore and fourth chapter of the booke of his viſions, and in the ſixt verſe of the ſame chapter, ſpeaking to the Lord in his owne name, and in the name of the reſt of the people of God, ſaith, that *wee haue all beene as an vncleane thing, and all our righteouſnes as filthie clowts.* Iſai. 64. 6. In which ſentence certainly, there is neuer a word wanting weight, for the proofe of the particular point for which it is brought foorth, ſpeciallie if we looke vppon it, as it is in the originall text; for firſt he ſaith not all men generallie, which yet perhaps to ſome might ſeeme ſtrange, bicauſe of that fond conceit. that hath crept into mens mindes, that all men are not alike tainted in Adam, but all we, meaning all the faithfull and elect people, including alſo himſelfe (though otherwiſe a very holy & godlie man) in the number: which yet is more ſtrong, if we conſider that this that the prophet deliuereth, is not onely the common caſe of all the faithfull, but euen of the beſt ſort of them (if any amongſt them be better than other) ſo that if there were any to be excepted, they moſt chefly, & rather than others, and yet notwithſtanding, God by the prophet wrappeth and foldeth them vppe togither (not excepting any one, of, or amongſt, them all) as filthy and vncleane, by meanes wherof alſo, they deſerued ſeparation from God & men, filthy & vncleane things not being vſed, as we ſee by the truth of the word, either for gods ſeruice, or about cõmon affaires till ſuch time as they were purified, yea we knowing further by the lawe, that they did not only carry

Leuit.11.39 carry the note of pollution, and vncleanneſſe in themſelues, but tainted ſuch others therewyth alſo(if they came nigh thereto)as touched the ſame: our ſtate and condition, being wholie and altogither like vnto the ſame, by reaſon of the worlde of wickedneſſe that reſteth in vs, wee hauing defiled by meanes of our ſins not our ſelues onely, but the reſt of the creatures, *Yea the very heauens* thereby are after a ſort become *impure and vncleane in Gods ſight.*

Zeph.1.3. Iob 15.15.

And yet the Prophet ſtaieth not there, but as though he could finde neither wordes nor matter, ſufficient inough to deſcribe our naughtineſſe by, he addeth further, *all our righteouſnes*, or as it is in the Hebrew text, *righteouſneſſes*, it being a worde of the plurall number, he meaning alſo thereby, and that according to the proprietie of that toong, which vſeth ſuch wordes both to note number and excellencie, that all and euery grace, howe many and howe notable ſoeuer they be, or can be in this life, are not (though not as of themſelues, nor as they come from God, for ſo they are alwaies, and muſt needes continually be good)yet as they are tainted with the corruption of our nature, and by reaſon of our imperfection and defects, ſuch as may come into accounts before God, in the exactneſſe of his righteouſneſſe. By which alſo we may well perceiue and learne, that neither the glorie and glittering, nor the number of our good workes, are, or can be ſuch (ſpecially as they proceede from vs) as may commend vs to GOD, much leſſe merite at his handes of themſelues & for themſelues, but as they are accepted before him, in and for an others ſake onely:

onely: without the which indeede, they are rather matters of abhomination before God.

And that the truth of this, might yet more plainly appeare, the prophet compareth them, not to things meanely, baſe, filthy, and vile, but either to the defiled clowts of a monſtrous woman, as their owne vulgate turneth it; or to the clowts occupied about them that be ſicke and diſeaſed, which Symmachus calleth *patientium*, according to the phyſitians phraſe, but it ſhoulde be, as I thinke, *parientium* rather, that is, of them that bring foorth children into the worlde: or as Aquila turneth it, the clowts of witneſſes, meaning thereby ſuch ſignes & tokens as were giuen of virginitie, in the firſt performance of the marriage bed; or like vnto a patched garment made of peeces and ſhreads of verie olde and ouer-worne cloths, as Dauid, Kmichi, and ſome other of the Iewiſh rabbins will haue it: or as Ionathan in his Thargum expoundeth it, as an abiect garment, or a garment that for the filthines of it, is fit to be floong from vs; all and euery one of theſe, noting ſuch things, as both eie and heart abhorreth. And in truth, if herein a man ſhould ſtand to alleadge, the ſeuerall interpretations, that men haue giuen of that word, we might quickly grow tedious: a matter that I for mine own part like not of, neither indeed would I therein haue bin ſo large at this preſent, but that al men might ſee, both Iewiſh and chriſtian expoſitors, concurring as it were, and conſenting togither, to reſemble our beſt things, to moſt baſe and vile matters, yea to ſuch things as are lothſome to be looked on, and greuous many times to be thought of, ſo far off haue they bin from euer Deut. 22. 15

approuing or allowing the merit of mans workes before God, and ſpeciallie as in reſpect of eternall life and ſaluation.

And leaſt any man ſhould thinke, that this were but the voice of a mortall man obſcurely and darkly vttered in the olde Teſtament, touching this point, let vs heare what the eternal ſon of the eternall father (who neither deceiueth nor is deceiued) hath vnder the goſpell in a moſt audible voice ſpoken concerning this matter, that ſo wee may the more readily receiue the trueth, and deteſt al contrary falſhoode whatſoeuer.

In the ſeuenth of Luke hee teacheth vs, both by
Luke 17.10. ſimilitude and plaine doctrine, to confes, that *vvee are vnprofitable ſeruants, euen then vvhen vve haue done the things that are commaunded vs to doe, vve hauing performed no more but that vvhich vve ought:* not that Chriſt meaneth thereby, that it is poſſible for vs poore and miſerable men that wee are, to fulfill the lawe of God, and to obey all and euery one of his holie commaundements, as ſome woulde corruptly conclude therevpon, for that doctrine is altogither contrary to the trueth of the written worde, as appeareth Acts 15.10. and Rom.8.3. and tendeth maruellouſly to puffe vp fleſh and blood. Neither yet that hee woulde teach vs in a certaine kinde of monkiſh humility, to conceiue or ſpeake more modeſtly of our dooings, than they of themſelues deſerue, for that were dalliance, hypocriſie, and falſe witnes-bearing: beſides that, it were a robbing of God of his glory, who is then defaced, when his graces & good works are debaſed beyond meaſure and trueth. And what a fearefull thing were it alſo, to

make

make our ſauiour a teacher of ſuch vanitie and corruption, we therby ſubiecting himſelfe to ſinne, who was altogither free from ſin, & by that means likewiſe ſpoiling our ſelues of al grace, goodnes, and cõfort, that otherwiſe we might fetch from him, who could not be the price and ranſome of our ſinne, if he were any maner of way tainted with any, yea the leaſt ſin whatſoeuer, a matter that might wound vs, and euery one of vs, vnto eternall death. But rather to teach vs, that though we had exactly and in euerie point, kept the whole law of God (which indeed no man as man hath euer performed or can performe, I alwaies except Chriſt Ieſus God & man in one perſon) that yet we ſhould be ſo farre off, from thinking or dreaming of deſertes, ſpecially at Gods hands that we ſhould not, as our ſauior Chriſt ſheweth, by the ſimilitude and plain words of the ſame, ſo much as looke for thanks, much leſſe for merit.

And that we may yet more plainly perceiue this point, let vs a little weigh euen our ſauiour Chriſts owne words. He telleth vs, that though earthlie ſeruants performe to their earthly maiſters al the duties that they lay vpon them, that yet their maiſters wil not for all that, ſo much as in wordes giue them thankes for the thinges doone? Which matter beeing expreſſed in ſuche a manner as our Sauiour deliuereth it wythall, doth yet ſerue more to explane and prooue the point, hee not ſimplie affirming, that the maiſter in the accompliſhement of ſeruices preſcribed, dooth not yeelde the ſeruaunt thankes, but interrogatiuely ſpeaking it ſaieth: *Dooth hee giue that ſeruaunt thankes, for dooing the thing vvhich hee commaunded him?* as

though hee ſhoulde ſaye, no certainely, for ſuche a force hath that interrogation or demaunde. And yet our Sauior adding an anſwere to that queſtion, and in theſe words, *I trowe not*, vehemently affirming that no maiſter vſeth it, doeth more and more therby confirme and ſtrengthen the matter he had in hand, which is the vtter aboliſhing of all opinion of merit; for if earthlie ſeruaunts doe not then deſerue, at their earthlie maiſters handes, ſo much as thankes, much leſſe a reward (which all men will confeſſe, to be greater and more, in as much as workes excell wordes, the one alſo being more eaſlie and with leſſe coſt perfourmed, than the other) when they haue accompliſhed the things that their lords and maiſters inioyed them, how can we hope or looke for, either thanks or merit, at the hands of our heauenlie father, in the performance of ſpirituall ſeruices, the thinking, knowing, and doing wherof, is not onelie much more difficult and hard, than the doing of worldlie duties (by how much ſpirituall things be more excellent than worldlie) but alſo bicauſe the things themſelues, though they be performed, do by reſon of defects cleauing vnto them, throgh our corruptiõs (we failing either in the matter, maner, end, or ſome ſuch other point) become as it were diſpleaſing in the ſight of almightie God.

Is there any man ſo ſottiſh, that will denie the truth of this point? If they be, I doubt not to aduouch, that in the blindnes of their owne heartes, they regarde not the great oddes, that both in nature and authoritie, is betwene our heauenly Lord, and our earthly maiſters, nor weigh the wonderful difference, that is betwene their ſeuerall commandements,

dements, neither yet conſider their owne weakenes and wants. For firſt God as the creator of al things is infinit, & man as his creature is infinit & circumſcriptible. God againe is ſpirituall & heuenlie, man on the other ſide is corporal and earthly. There being then no proportion betweene finite and infinit, ſpirituall and corporall, earthly and heauenly, how can men exactly & abſolutely performe the infinite and ſpirituall duties, that ſuch an infinite and ſpirituall maieſtie preſcribeth? And if they cannot performe all, but faile in the moſt, or any one, how can they claime of duty? Much more maruellous is it, that they dare chalenge of deſert. On the other ſide, if we compare man to man, we ſhal then eaſlie perceiue, that howſoeuer they differ ſomewhat, as in reſpect of their ſeuerall places and callings: yet one God *hath made all of that kinde of one bloud, euen to dwell vpon the face of the earth*: and therefore there being by that meanes, not onelie a certaine ſimilitude or likenes betweene them, but equalitie after a ſort, they may, yea doe many times, more readilie yeelde to the things or duties that one of them exacteth of an other, or the chiefeſt of them all, at the handes of all the reſt. Act. 17. 26.

And if wee looke vppon the difference of either of their lawes, we ſhall yet more plainely beholde, & as a man would ſay, haue all our ſenſes ſatisfied in the truth of this point. For as touching the lawes we knowe by experience, and beleeue in faith, that they are ſuch, as the law-makers themſelues are: GOD therefore being ſpirituall, his alſo are ſpirituall, requiring inward and moſt excellent things, whereas man being bodilie and outward, demaun-

deth by his law, but outward and bodily obedience. To this latter, we are and may be much holpen, by the ripenes of our wits, the actiuitie and nimblenes of our bodies, the light of nature, continuall cuſtome, daily exerciſe, and many ſuch like. But to the former, nothing neither without vs, neither within vs (till GOD hath quite and cleane altered vs) can any manner of way further vs, but
1.Cor. 2.14 hinder vs rather, *bicauſe the naturall man* (as the Apoſtle telleth vs) *perceiueth not the things of the ſpirit*
Rom.8.7- *of God*. And againe in an other place, *That the vviſedome of the flesh* (meaning thereby whatſoeuer is moſt excellent in it, as of it ſelfe) *is enmitie againſt God, for it is not ſubiect to the lavve of God, neither indeede can be*. And therefore good reaſon haue we why we ſhould refuſe theſe dotages & conceits.

Now then to conclude this controuerſie; if neither our workes before regeneration nor after regeneration, are able to purchaſe any good thing from God, as wee haue alreadie ſufficiently proued the ſame: and wee haue no workes at all, but they muſt of neceſſitie be compriſed, vnder the one or the other number of this diuiſion; then it plainely and truely followeth heerevpon, that no deedes of ours whatſoeuer, doe or can merite or deſerue any good thing at Gods handes, much leſſe eternall life, the chiefeſt good of all; and by conſequent alſo, that theſe popiſh diſtinctions are both blinde and blaſphemous.

Nether are theſe things ſpoken, as to cracke the credit of the good workes, that God inableth his children to do (for what are we miſerable wretches, that we ſhould debaſe or deface his graces, in our ſelues

ſelues or others) or to diſcorage men from the performance of the ſame (whom we ought and that by the warrãt of the word & chriſtian charitie, to draw on by al means poſſible to the dooing of them) but rather to teach vs willingly, to take ſhame and confuſion of face vpon our ſelues, by reaſon of the imperfectiõ & defects that cleueth to our good deeds, that ſo God in our debaſing may receiue all glorie of goodnes, to whom indeed & alone it belongeth: yea and ſo to profit by theſe our wants & weakneſſes, that it may appeare both to our ſelues and others, that we haue not receiued, the truth of this doctrine in vaine, but referred it to the right endes, the Lorde vſing it not onely as a notable meane to humble vs before him, in whoſe ſight all fleſh muſt ſtoupe and be abaſed, how righteous & innocent ſoeuer they ſeeme to be before men, but alſo to cauſe vs with more ſpeede and earneſtnes to looke vp to Chriſt, and to repaire to him that is the only meane to cure our tranſgreſſions, & to couer al our imperfections whatſoeuer, which of a truth none perform that any maner of way (how little or much ſoeuer it be) will plead merit or deſert, in Gods ſight, ſetting vp notwithſtanding before vs, *Perfection* as a butte or marke to aime at, though we cannot hit it, or attaine to it in this life, making notwithſtanding our care and conſcience to appeare, in a lawful ſtriuing toward it, as much as we may, alwayes aſſuring our ſelues of this, that God continually accepteth thoſe that are his, in his welbeloued ſon, & their onely ſauior Chriſt, *According to that they haue, and not according to that they haue not*. And let this ſuffice for a iuſt confutation of their conceit, or dotage of deſerts.

Hebr. 3. 13.

Hebr. 6. 1.

2. Cor. 8. 12.

Nowe we come to our Rhemiſts, and their aſſertions; al that they ſay being of trueth, ſcarſe worth the anſwering, neither indeed neede we to trauell in it, were it not, leaſt they ſhould waxe inſolent, in the fond imaginations of their hearts, or ſhould thorow their owne corruption cary men headlong thorow the blindneſſe of their vnderſtandings, to error and hereſie.

They tell vs in their notes here, that we dare not much aduouch, that Chriſts paſſiõs be not meritorious of his glorie. To which we anſwere, that what we dare aduouch concerning Chriſts paſſions, they doe not well knowe, bicauſe they will not, or dare not be acquainted with our doctrine and writings, abſenting themſelues from our publike aſſemblies, and forbidding all of their faction (ſome fewe onlie excepted) to read our works. If wee dare not much aduouch Chriſts ſufferings not to be meritorious, is there anie maruell, ſith it is a doctrine neuer propounded in the word, nor deliuered by the fathers of right faith and religion? Papiſtes thinke that all aſſertions are to be reiected, that are not warranted either by the ſcriptures, or by the conſent and authoritie of reuerend antiquitie. And why may not we then vppon the ſame groundes, refuſe this concluſion, ſith it hath not for it ſuch proppes and foundations? And if wee dare not aduouch much, againſt the merites of Chriſts ſufferings, as they ſay, why do they here, and elſe-where in many places labour largely to confute that, that is ſo fearfully affirmed, and namely Philip. 2. where they ſay, that we wickedly and vnlearnedly deny Chriſt, to haue deſerued for himſelfe. Belike our doctrine

hath

hath bitten them by the heart, or elſe they woulde not make ſo long and often Apologies, in ſo bad & deſparate cauſes. Surely, one of theſe two muſt of neceſſitie follow, either, that in vaine imaginations, they doe fight againſt their owne ſhadowes, a point of extreame follie, ſpecially if wee dare not, or do not affirme that which they ſay we holde: or elſe vtter groſſe contradictions in themſelues, who in other places as before, charge vs wickedly & vnlearnedly to defend the ſame that they impugne.

But to the point, we for our parts feare not plainly to expreſſe, and that to the eies and eares of all the godlie (yea to the wicked themſelues, that ſo they may be either conuerted or confounded by the glorie of truth) what wee holde and maintaine herein; firſt, that this point of doctrine propounded by them, is not crowned with the glorious garland of holie truth, and reuerend antiquitie. For proofe whereof we bid them ſhew vs, if they can, any plaine text of ſcripture, or formall place out of the vncounterfeited writings of the ſound fathers. Thoſe that haue bin produced we haue looked vpon, and finde them very vnſauerly alleadged at the leaſt: and if they haue none more pregnant and pithie than they, we tell them they are ouerfeeble for vs to faſten our faith vpon. And if they ſend vs to Peter Lombard, Thomas of Aquine, and the reſt of the ſchoole doctors, that doe more curiouſly than chriſtianly wade into theſe points, we frankely and freely confeſſe, that we dare not giue them the authoritie, to be ſtampers & coiners of new doctrine in the church, bicauſe wee haue learned out of the word, that *there is but one only lavv-giuer, God, vvhich* Iames 4. 12.

is able to ſaue and to deſtroy, nor may not any maner of way, ſtay and ſettle our conſcience vppon them, nor vpon thoſe that be much better than they, bicauſe Gods worde alone, and not mans imaginations, is the only ground and obiect therof.

Secondly, though wee ſhoulde graunt, that they ſpeake heerein no falſe or erronious matter, yet we affirme, that this idle and vnprofitable thought, of our owne harts and heads, ought to be aboliſhed, not only in as much as it hath no good foundation, to ſtand vpon, but alſo bicauſe it doth wonderfullie darken, if not vtterly euacuate and take away, both the loue of God, and Chriſtes grace and fauour alſo towardes vs; for we knowe and haue learned out of the ſcriptures, and therefore doe beleeue it too,

Iohn 3 16. that *God ſo loued the vvorlde, that he gaue his onely be-*
Rom. 8.32. *gotten ſonne vnto the death for vs all, to the ende that euery one of thoſe vvhich beleeue in him, ſhould not perish but haue euerlaſting life*: which rich loue of his towards vs, could not haue ſo plentifully and plainly appeared, if he had therein as wel prouided for his ſons profit, as for our good. And Chriſts grace can not but be greatly obſcured thereby, while we fantaſtically imagine, that he came into the world, & ſuffred al maner of villanie at the hands of the wicked, for ſome other cauſe good for himſelfe, rather than for the worke of our ſaluation. Whereas we are ſure, that when the Scripture will magnifie his

Rom. 5. 6. 10 loue towards vs, it telleth vs, that *he died for vs vvhen vve vvere his vtter enimies*, giuing vs thereby to vnderſtand, that he had no regarde or conſideration of himſelfe at all, but onely of vs, yea hee himſelfe

Iohn 17.19 ſaith, in the goſpell after Iohn, that *for our ſakes he ſanctified*

ſanctified himſelfe, &c. by which hee plainely declareth, that he did not onlie ſanctifie himſelfe for our ſakes alone, but alſo that he deriued, the fruit and benefit of his owne holineſſe ouer vnto vs, purchaſing nothing thereby vnto himſelfe. And no doubt but this is the meaning, as of the whole Scripture generally, ſo ſpecially of the Prophets and Apoſtles when they ſay, *Vnto vs a childe is borne, and vnto vs a ſon is giuen.* And againe, that *hee died for our ſins, and roſe for our righteouſnes*; theſe words (vs) and (ours) being ſo emphaticall and forcible, yea after a ſort ſo particularizing the matter and perſons that they ſhew, that for vs and our ſakes onely, and for nothing to himſelfe, he became man, and tooke vpon him the ſhape of a ſeruant, which had it not beene wholie and altogither true, it had beene as eaſie a matter for the holie ghoſt, or holie men inſpired by the ſpirite of God, to haue ſaide, that hee did it, aſwel for himſelfe as for vs: but no ſuch phraſe can be found, and therefore hee mindeth to reſtraine Chriſtes humbling, and the fruites and effectes of it (which indeede are all his merits) wholy and altogither to vs.

Iſai. 9.6.

Rom. 4.25

Thirdly, it may ſeeme ſtraunge in reaſon to all men, if it be not erroneous in religion amongeſt Chriſtians, that the merites of Chriſtes ſufferings, ſhoulde haue a larger reach, and be extended further than his paſſions and ſufferings themſelues, eſpecially ſith that they themſelues make his ſufferings the cauſes of his merits, and his merits the effects of thoſe cauſes. In common ſenſe we know, that as a cauſe is before the effect, for an effect can not be before there be a cauſe working the

the ſame effect: ſo it is, and muſt of neceſſitie alſo be, as large at the leaſt, as the effect it ſelfe, if not more large, in as much as it muſt not only giue life and being to the things for the preſent time produced, but alſo preſerue a continuall life in it ſelf, for the bringing out of the like effectes ſtill. And they themſelues haue a rule in philoſophie; that whatſoeuer worketh or bringeth foorth ſuch a thing as the thing it ſelf is, that worketh or bringeth foorth, that thing that bringeth forth is in the ſame kind; much more ſuch a thing, than that which is broght forth. Shall Chriſt then by his death merite for himſelfe? and ſhall hee not in his death die for himſelfe? But that Chriſt ſuffered for himſelfe they dare not aduouch, for the ſcripture affirmeth the contrarie, ſaying, that *the iuſt ſuffered for the vniuſt*, and that were to make alſo Chriſt a tranſgreſſor, wheras the word telleth vs, that *he did no ſinne, neither vvas there any guile found in his mouth*, yea it were to leaue our ſelues in our ſins, bicauſe a ſinner though he ſhould ſuffer neuer ſo much, cannot cleare himſelfe, much leſſe others from ſin, or the puniſhement due vnto the ſame. And therfore alſo there is no reaſon, why they ſhoulde holde that Chriſt merited for himſelfe.

1 Pet. 3. 18.

1. Pet 2 22. Iſaiah. 53. 9

Certainly, touching this point, this is my perſuaſion, and I reſt reſolued, that all good men wil eaſly conſent with me in the ſame, to wit, that this forgerie (that Chriſt ſuffered on the croſſe, that ſo by the merite of his worke hee might get vnto himſelfe, ſome thing which before he had not, came without all doubt euen from Sathan himſelfe, who labored by this (as by many other the like corruptions) to caſt

caſt a thicke miſt or fogge before the moſt excellent glorie and grace of our Sauiour, that ſo the ſame being dimmed at the firſt, though not in the whole, yet in ſome ſmall part of it, he might in the ende by a little taint, and diſcredite the whole. And whoſoeuer they are that ſee Sathans ſubtilties indeede, do not onely perceiue this to be moſt true, but haue their hearts alſo thorowe Gods goodneſſe inlightned to knowe, to what ende Sathan doth it, namely, to bring them, by doubting of ſome part of Chriſtes great glorie, at the leaſt to diſtruſt the whole, and ſo by conſequence to ſuffer him, yea and that willinglie alſo to hold vs captiues in vnbeleefe, at his pleaſure. We had neede therefore, not onlie to looke well about vs, leaſt we be ignorantlie, or at vnwares ſuppriſed of him in his grinnes, but alſo to hearken and that attentiuely and carefully, to the voice of the holie ghoſt, ſpeaking vnto vs in the written worde, which oftentimes telleth vs, that in Chriſts death and ſuffering, we ſhoulde not labour to ſee, taſte, thinke, feele, or knowe any thing elſe, but Gods meere grace and goodnes onely, and ſuch great and ineſtimable loue of our Sauiour Chriſt, to vs-ward, that hee (as a man woulde ſay) quite and cleane forgetting himſelfe, and looking at nothing but our good, was contented to take his life in his hands, *and vvillingly to lay it dovvne for vs all:* yea we ſhall ſee, that whenſoeuer the ſcripture ſpeaketh of the ſufferings of our ſauiour in plaine wordes and termes, it determineth that the fruit and benefit thereof redoundeth wholie and onely vnto vs, affirming, that by it, eternall life is purchaſed vnto vs, and heauen gates ſet open for vs, wee Ioh. 10. 17, 18

being

being thereby not onely purged from our filthines, but wholy reconciled to God, and reſtored to righteouſnes: for which purpoſe amongſt many other, ſee one plaine place Hebrewes 10. verſ. 14, 15, 16, &c.

But if they wil needs haue and hold, that our ſauiour Chriſt did merit for himſelfe, then let them tel vs we pray them, firſt at what time he did it, bicauſe workes of ſuch excellencie, had a time alſo wherein they were performed.

Secondly, let them declare, whether in his whole perſon, or in either of his natures diſtinctly and by it ſelfe, he purchaſed that, which they ſay he merited; for if we know not that, we can not tell what to beleeue, bicauſe that whatſoeuer Chriſt hath done, either for himſelfe or for vs, hee hath performed it, either in his whole perſon, or in one of his natures.

Thirdly, let them certainly ſhew vs, what it was, that he merited, for it is not meete that a worke of ſo great excellencie to him, and of ſuch ſingular profit to vs, as theſe men would beare the world in hande, this point bringeth with it, ſhoulde be buried vnder ſome generall knowledge of the ſame.

Touching the firſt wee ſay, that the men, that ſo much vrge this point, haue not yet among themſelues certainly concluded, what time Chriſt merited, for as for them that tie this, to the time of his paſſion onely, or to the very act and deed of his ſufferings (of which minde our Rhemiſts ſeeme to be, both in their annotations vpon this place, & in ſundry other of their notes vpon the new Teſtament)

wee

wee ſay, that they are not well aduiſed what they ſpeake: not only bicauſe they contradict and gainesay their owne maſter of the ſentences, Peter Lombard I meane, who *lib. 3. Diſt.* 18. affirmeth in plaine and euident termes, that Chriſt euen from the very time of his conception, did by his conception deſerue that, which he did by his paſſion, but thwart alſo their angelicall doctor Thomas Aquinas, who *lib. queſt. de gratia Chriſti act. 8. & in concluſ.* though he recite two opinions concerning this point, ſome holding, that he did not deſerue in the firſt inſtant of his conception, but anone after, and otherſome that he did deſerue in the very firſt moment therof (ſo wel do Papiſts agree in the materiall pointes of their religion) doth yet notwithſtanding approoue of the latter, as more reaſonable. Yea they croſſe the very truth and reaſon it ſelfe, bicauſe our Sauiour did many notable things beſides his ſufferings & before his death, which alſo might as his death, iuſtly merit before God, both for himſelfe and others, euen as his death did: for example his earneſt and continuall praiers, his dayly and paineful preachings, his maruellous and infinit miracles, and many other good deedes: whereof alſo this is a verie good & ſtrong reaſon, that if the good workes of men do after regeneration, *ex condigno*, as they ſay, merit both for themſelues & others, thē much more Chriſts good deedes muſt haue that power, in as much as in all innocencie, holineſſe, and perfection, his workes did and doe farre exceede, not onely the good deedes of ſome good men, but all the good deedes of all the good men that haue bin, are, or ſhall be.

And

And as for thoſe that maintaine, that in his conception, and by the ſame hee merited as much at the firſt, as he did afterwardes by induring martirdome (of which minde is the maiſter of the ſentences, in the place aboue alleadged and ſome others) we affirme, that beſides that they agree not with thoſe that tie or binde his ſufferings to the time of his paſſion onelie, (of whome you haue heard before) they ſwarue alſo euen as the former, from truth of religion and humane reaſon; for firſt merit preſuppoſeth a good action or holie affection, that hath in it ſelfe power and abilitie to deſerue, alreadie paſt, for I ſuppoſe they will not holde, that without either the one or the other, or both, there can be any deſert. But we feare not to affirme, that our Sauiour had not (and yet wee ſpeake without anie preiudice at all, to his bleſſed perſon or natures) any ſuch thing in the very moment of his conception, no, nor long time after, for anie thing wee can perceiue. If he had, let them ſhewe vs what it was, and then they ſhall heare our minds further in that behalfe.

And as it is more abſurd by much to aſcribe his meriting, to the action of his conception, bicauſe that that was not his proper and peculiar deed, but the worke, partlie of the holie ghoſt, and partly of the virgine Marye, theſe two onely being imployed in the conception, incarnation, and birth of our Sauiour, and not Chriſt himſelfe being the thing conceiued, incarnate, and borne, vnles they will ſay, either that one perſon of the godhead can purchaſe grace & fauour for another, and ſo make God like vnto man, as they do by their

doltiſh

doltiſh diſtinction before confuted, which is moſt horrible blaſphemie, bicauſe of the three ſeuerall and diſtinct perſons of the godhead, none is better, more great, or worthie than an other, or elſe, that earthlie mothers may merit for their ſonnes, and that in the act of generation and conception, which beſides that it is too groſſe and carnall, ſtandeth vp againſt the mercie of God, which muſt be in all reſpects free, or elſe it is no mercie at all, and is directly againſt the ſcripture, and namely, Ezech. 18. where it is affirmed, that a good fathers holines or iuſtice ſhall no manner of way ſtand his vngracious childe in ſtead. Ezech. 18. 4 20

Touching the ſecond we ſay, that they dare not aduouch that his whole perſon merited, bicauſe there is no ſuch thing warranted by the authoritie of Gods word, nor by the iudgement of right beleeuing fathers. Nay their owne doctors are againſt that, as for example Peter Lombard in the place before alleadged, where he affirmeth out of Auguſtine vpon the ſecond chapter of Paules epiſtles to the Philippians, that all this was done, in the forme of a ſeruant: and Thomas of Aquine alſo, *Queſt. part. 2. queſt. de gratia Chriſti, art. 7. & in concluſ.* is of the very ſame minde, ſaying, that Chriſt merited not, but in reſpect that he was man, though in that reſpect he was more worthie than other men.

If they will maintaine, that in his godhead hee merited, then one of theſe two abſurdities muſt of neceſſitie inſue vpon the dangerous aſſertiō, namely, either that the godhead hath merited more than it had, which is to make it ſubiect to imperfections and defects, and by conſequent God himſelfe like-

wiſe, to become ſubiect to more and leſſe, and ſo to alteration and change, than the which nothing is or can be more blaſphemous, wee knowing and beleeuing that God is moſt perfect, and remaineth alwayes like vnto himſelfe; or elſe that the godhead is paſſible (for the queſtion is here now of meriting by ſuffering) which is alſo as falſe and hereticall, as poſſibly can be, we hauing learned both by the warrant of the word, and the whole trueth of chriſtian religion, that the godhead is altogither impaſſible and can ſuffer nothing, bicauſe it hath bin alwaies of it ſelfe, is, and ſhall be for euer and euer, a ſpirituall and eternall ſubſtance vtterly freed from al ſuch affections and paſſions.

If they holde that in his other nature, to wit, his manhoode, he hath merited, as indeede it is their common aſſertion, then yet we ſay, that that is abſurd and erroneous likewiſe, bicauſe his manhoode is a creature, euen as wee our ſelues are (though he be freed from ſinne) and hard is it, yea it was yet neuer heard of, that creatures could indeed deſerue at the hands of the creator, who hath indued them with breath and being, and filled them of his owne free fauor, with the fulnes and riches of al his mercies. For what can the creator, by his infinit liberalitie, goodnes, wiſedome, and whatſoeuer elſe is excellent and high in him, purchaſe at the handes of his creatures, more than by wel-doing towardes them, to deſerue their loue and obedience againe towards him, and ſo they with an vnfained affection, imbrace, loue, and honour him? Dauid a man according to Gods owne hart, was content to confeſſe, *O Lorde, my wel-doing extendeth not to thee.* Pſal. 16. a.

And

And in an other place, *VVhat ſhall I render to the Lorde for all his benefits to me*, as if he ſhoulde ſay, I cannot tell what. Of a trueth I haue nothing that will anſwere the leaſt of them, much leſſe deſerue the beſt. Pſal. 116. 12

And if they wil ſay, that he had the fulnes of goodnes in himſelfe, wee anſweare that that will nothing helpe them. For though that be true, yet hee had it not as from his manhoode, though it were in his manhoode, but from the fulnes of the ſanctifieng ſpirit, and the excellencie of his eternall godhead, which did ſo plentifully, repleniſh his humane nature, with all manner of grace and goodnes, that *of his fulnes vve haue all receiued euen grace for grace*, and yet notwithſtanding he hath neuer a whit the leſſe in himſelfe, no more than God by induing vs with immortall ſoules, or giuing vs wiſdome, righteouſnes, and ſuch like, hath either ſpoiled himſelfe of, or diminiſhed his owne immortalitie, iuſtice, wiſdome, and other eſſentiall properties in him. Iohn 1. 16.

Now then if Chriſt haue not merited, neither in his perſon, nor in his ſeuerall and diſtinct natures, as we haue already ſufficiently proued I hope: and we know not, neither beleeue any more in Chriſt, than his perſon and natures to work by, either they muſt of neceſſity let this curious dotage, of Chriſts meriting for himſelf paſſe & vaniſh away like ſmoke in the aire, and ſo imbrace the contrarie truth togither with vs, or elſe ſhewe ſomething beſids in him, which hath performed this ſo high and excellent work, that they wil haue euery man, & that not only for auoiding ſuſpition of hereſie, but vppon paine of condemnation of their ſouls vnfainedly to beleeue.

In the third point, namely concerning the matter hee merited to himſelfe, they are as hardely diſtreſſed, and as much at their wits ende: yea and at as great iarres and contentions alſo amongſt them ſelues, touching the ſame, as they were in the former; ſome affirming that he merited immortalitie to his bodie, and impaſſibilitie as they call it to his ſoule; and of this minde is the maiſter of the ſentences, in the place aboue quoated; otherſome that he merited life euerlaſting, and the glorie of heauen, as our Rhemiſts vpon Rom. 8. and otherſome againe, that hee merited all and euerie one of theſe matters togither. For anſwere wherevnto, and to take no aduantage of this, that they can not agree nor reſolue, what it is certainely that hee merited to himſelfe (ſauing that by this wee may perceiue, that we haue little hope that they will conſent with vs in truth, that be at daggers drawing among them ſelues in falſhoode, bicauſe he verily will hardlie agree with any, that diſſenteth from himſelfe) we tell them, that hee merited, neither any one of theſe things ſeuerally, nor all theſe things iointly, and that therefore whatſoeuer they holde herein, is but ſome ſwimming imaginations of their owne heads.

For firſt, touching the immortalitie of his bodie, and the impaſſibilitie of his ſoule: if they ſay he deſerued theſe before his ſufferings, why had he not then his due deſerts giuen him, & that in due time. For the thing deſeruing being once performed, the merit preſently groweth due, and if there be anie delay made, there is iniurie and iniuſtice offered, to the party deſeruing, by the party that ſhoulde recompence, in as much as hee deteineth and vſeth

that

that which is proper to another. And ſo by this doctrine, the Lorde is found both greately in debt to man, and iniuſt to all thoſe, whoſe wel-dooings hee rewardeth not, euen preſently after the worke is performed. But to vs, ouer and beſides the reaſon before alleadged, it ſeemeth impoſſible, that hee could deſerue either the one or the other of them, ſpecially ſith the articles of our religion teach vs to beleeue, that he was dead and buried, and the ſcripture aſſureth vs, that hee ſuſtained moſt greeuous pangs and paſſions in his ſoule, ſpecially when he affirmed, that *his ſoule was heauie euen vnto death:* Mat. 26. 38. and againe when hee cried out vppon the croſſe, in the anguiſh and bitterneſſe of his ſpirit, *My God, my God, why haſt thou forſaken me?* Mar. 15. 34. What, was not God of power to performe that which Chriſt had deſerued? Or was he not willing to ſatisfie and pay that which his onely ſonne had merited? Doe you not ſee that theſe abſurdities, errours, yea blaſphemies, muſt of neceſſitie follow vpon theſe lewſe and lewd concluſions.

What, will you ſay he had theſe graces beſtowed vpon him after his death and reſurrection, by the power of his paſſion? I anſwere, that then you ſay as much, as if indeede you had ſaid nothing at all: firſt, bicauſe that the withholding of his deſerts before touched remaineth notwithſtanding ſtill vnſatisfied, and not taken away. Secondly, bicauſe that if he merited thoſe things, by his conception (as the maſter holdeth) it is vnſeaſonable to aſcribe theſe merits or things deſerued to an other matter. Thirdly, bicauſe that in that meriting, what had Chriſt, that we haue not, I meane the faithfull? For

after naturall death they haue as in reſpect of their
Reu. 7.17. ſoules, *all teares vviped avvay from their eies*, and be freed from the ſufferings of this preſent world, and the torments of that that is to come; and at the reſurrection, their baſe and vile bodies (though otherwiſe diſſolued into duſt and powder)
Philip. 3.21. *ſhall according to the mightie power, vvherby Chriſt is able euen to ſubdue all things vnto himſelfe*, be raiſed againe, and be made mortall and glorious, as the ſcripture plainly teacheth in many places, and namely 1. Cor. 15. Whereupon alſo it will follow directly, that as men in their doctrine may merit, ſo they may merite as muche to themſelues as Chriſt didde for himſelfe. But of a truth, the mortalitie of Chriſts body ſtandeth not, as they ſuppoſe, vppon Chriſts meriting of it, but vpon the trueth and certainetie of the promiſes paſſed long before hee was clad with our fleſh. The prophet ſaying, *Thou vvilt*
Pſal. 16.10. *not leaue my ſoule in the graue, neither vvilt thou ſuffer thy holy one to ſee corruption*. Which place the apoſtle Peter doth notably expound in the Acts, in plaine and euident termes, telling vs, that *it vvas impoſ-*
Acts 2.24. *ſible that hee shoulde be held dovvne of the ſorrovves of death*: this impoſſibilitie ariſing, not from the ſtrength of his merits, but from the power of God, raiſing him vp mightily againe from the dead. And the like may be ſaide for the impaſſibilitie of his ſoule.

As for they that affirme, that our Sauiour merited heauen and eternall glorie by his ſufferings, we feare not to tell them, and that to their faces, that (either in the pride or ignorance of their hearts) they ſpeake they wot not what, and in the lightnes

of

of their braine, and idleneſſe of their head, they babble out things directly contrary to the worde, and to the iudgement alſo of ſome of the beſt of their ſides. Can a manne in time deſerue that which hee had from before all times? Our Sauiour I am ſure in their iudgements (if hee merited anie waie) merited as man. And dooth not hee himſelfe praie the Father, *To glorifie him vvith himſelfe, and that vvith that glorie vvhich hee had vvith him before the vvorlde vvas?* They are not ſo paſt ſhame or grace I hope, that they will make our Sauiour *(vvho is the vvaie, the life, and the trueth)* a liar. Dooth not Melchios Canus one of the doubtieſt diuines, being conuicted with the euidence of this truth confeſſe the ſame? Will they go againſt the plaine wordes of Chriſt? And will they thwarte the iudgement of their beſt friendes? It is feareful, but ſpeciallie in matters of falſhoode and vntrueth, to doe either the one or the other: for to croſſe their acquaintance, is to weaken and diſcredite their owne cauſe and dealing: and to oppoſe themſelues againſt Chriſt, is to pull iudgement and condemnation vppon themſelues, bicauſe *he is the ſtone, vvhich vvhoſoeuer ſhall fall on ſhall be broken, and on vvhomſoeuer it ſhall fall, it ſhall grinde him to powder.* But both theſe miſchiefes and inconueniences, they muſt of neceſſitie fall into, that will vphold and defend ſuch falſhoodes and vncertainties.

Iohn 17. 5.

Iohn 14. 6.

Mat. 21. 44.

And if their errors had ſtaied here and gone no further, than to magnifie Chriſt and his merites (though indeede they haue done it beyond al truth and reaſon) it had bin leſſe euill for themſelues, and

more profitable for vs, who might by that meanes haue ſpared a great deale both of labour and time, that we muſt of neceſſitie now beſtowe, leaſt their poiſon ſhoulde infect the ſoules of men. But as one iniquitie is readie to bring foorth another, ſo they haue proceeded to tell vs, that men alſo by their ſufferings may merit eternall life. But who ſeeth not how infinitly abſurd in reaſon this is, to argue from Chriſt, free from ſin, and the perſon *in vvhom alone God vvas vvell pleaſed, and reconciled the vvorld vnto himſelfe*, and had in him full & abſolute iuſtice, yea ſuch abundance of it, that hee hath communicated, holineſſe, innocencie, and righteouſneſſe, vnto all beleeuers, to men, tainted with all manner of iniquitie, who neither cã pleaſe god for themſelues, nor others; who alſo when they haue doone all that can be doone in this life, are yet notwithſtanding clogged with defects and wants, by meanes whereof they cannot, not onely procure vnto themſelues any good things, but purchaſe eternall confuſion and euerlaſting death, as hath bin alreadie plainlie enough and ſufficiently proued.

Mat. 3.17.
2.Cor.5.19.

And as abſurd and vnreaſonable certainly is that their marginall note, wherein they affirme, that all ſuffrings in this life is nothing in compariſon of the heauenly glory, and yet that it is meritorious and worthie of the ſame. For doe not all men, euen by the very light of reaſon ſee and know, that there is, and muſt of neceſſitie be, a certaine analogie and proportion betweene the thing deſeruing, and the thing deſerued, or elſe the party deſeruing cannot claime as of dutie, but of beneuolence, vnles they will extort and wring foorth more than they haue merited.

merited. Cã nothing deſerue any thing, or a matter of ſmall induſtry & labor merit a kingdom or earthly crowne? Of a trueth no: much leſſe then can that which they themſelues call nothing (and woulde to God they thought it nothing indeede, then would they let the cauſe and queſtion about nothing fall to the ground) deſerue ſo excellent a thing, as the incorruptible crowne, and the heauenly kingdome of eternall life is. No, that (as the apoſtle teacheth vs) *is the free gift of God*. And if it be free, it muſt be in all parts, and in all reſpects free, or elſe not at all, as on the other ſide, merits muſt be altogither merits, or elſe no merits at all, bicauſe if there be the leaſt part of the thing deſerued, exceeding our deſerts, then are they ſo daſhed and defaced that they cannot in any vpright iudgement ſtand vp before God or man to merit any thing. For euen as the Apoſtle reaſoneth, and that rightlie of workes and grace, affirming, that *if Gods election be of grace, it is no more of vvorkes, or elſe vvere grace no more grace: or if it be of vvorkes, it is no more of grace, or elſe vvere vvorkes no more vvorkes*: ſo may we ſafely affirme of Gods goodnes, and mans merits, namely, that if eternall life in the whole, and euery part of it, be a free gift, grace, and goodneſſe of God beſtowed vpon vs in Chriſt, then it is not of deſert or merite, for then Gods grace, gift, and goodnes, ſhall be no more grace, gift, and goodnes; and if it be of merit and deſert, then it can not be of grace and goodnes, bicauſe then merit and deſert can be no more merit and deſert.

Rom. 6. 23

Rom. 11 6.

Sure I am of this, and I hope euery good man, that is acquainted with the trueth of the worde, and

hath particular experience of his owne corruption, will with me confeſſe this to be true, that there is no more contrarietie in the matter and queſtion of free iuſtification before God in Chriſt, betweene the grace of God and the workes of the lawe, than there is betwixt Gods free goodnes, in the matter of eternall life, and the ſuppoſed merits that man muſt bring with him to the obtaining thereof. And therefore if the argument be of force in the one, it muſt alſo of neceſſitie conclude, and that rightlie in the other.

As for that which they obiect touching the Greek phraſe, it wil no whit at al vphold their weake cauſe and rotten building, it being indeede a childiſh logomachie or contention about wordes; and that not onely beſides the Apoſtles purpoſe and meaning, but alſo contrarie to their own note, the ſpeech it ſelfe, being not a comparatiue ſpeech, as they fondly imagine, but a plaine and flat deniall, yea a deniall after a ſort, as a man woulde ſay, by diuination, rather than by compariſon; as if he ſhould ſay, they are in no caſe machable or comparable, this alſo being the Apoſtles ſpeciall purpoſe, not to reaſon of the value or price of ſuch afflictions, as the faithfull indure or ſuffer for Chriſts ſake in this life, but to ſhew rather, that whether wee reſpect the qualitie or quantitie of them (as a man woulde ſay) and compare the ſame with eternall life and ſaluation, we may eaſily yet gather therevpon, that we ſhal be infinitly more bleſſed with Chriſt, when we ſhal in the kingdome of heauen, be gathered vnto him, and vnited with him, as our true and onely head, than euer we were miſerable, while wee liued

here

here vppon the face of the earth. And the truth of this may appeare not onelie by the plaine wordes, and very drift and purpoſe of the apoſtle as before, but alſo by his maner of ſpeech, hee ſpeaking not cõparatiuely, ſpecially in extolling of our ſufferings (which he greatly debaſeth, by affirming them no maner of way worthy of eternall glorie) but rather in magnifieng of euerlaſting life. Yea the worde it ſelfe ἀξία, being vſed in his right and proper ſignification (which as the grammarians doe wel witnes, is affirmed of thoſe things, that being weighed one with another, are found to be of equall poiſe or weight) with a negatiue particle put before it, to aboliſh the credit that wee woulde carry with our ſelues and before others, in & about our ſufferings and to extoll the wonderful excellencie of the heauenlie kingdome, can not chooſe but euince and gaine this point at their handes.

Touching other allegations, as namely, that out of Prouerbes 3. and 2. Corinthians 4. (for we mind not to ſtand vppon places alleadged out of the bookes called Apocrypha, as Eccleſiaſticus, Tobie, and ſuch like) in as much as they are but produced onely for the phraſe, and yet prooue not the matter, for which they are brought forth, we ſhall (God willing) anſwere the ſame in ſome more conuenient place, ſpecially ſith we haue bene long already in this confutation, this being ſufficient for this preſent, to let the worlde vnderſtand, that they are brought foorth very impertinently, and onelie to no purpoſe, but contrarie to truth alſo.

There

There remaineth only one reaſon, that ſeemeth to haue ſome pith in it, to wit, that wee may as well affirme, that the workes of ſin demerit not damnation, as that the ſufferings of Gods ſaints, deſerue not eternall ſaluatiõ) but this indeed as the former, hath neither bones, nor marrowe, nor ſinnows, nor fleſh, nor any thing elſe, that may giue it force or ſtrength. For howſoeuer arguments taken from contraries, may be ſtrong in humane reaſon (and yet there they be not ſo vniuerſall, but that ſomething may be iuſtly obiected againſt the ſame) yet in matters of religion, faith, and the ſeruice of God, they haue not any ſuch ſure footing, as theſe men fantaſie. That righteouſnes and ſinne be contraries, as alſo ſaluation and damnation, no man in his right wits I thinke will deny, but that the one ſhould ariſe from man, as wel as the other, no man vnleſſe he be ſtarke madde and inſenſible, yea peeuiſhly hereticall, will euer affirme. *Doe men gather grapes of thornes, or figs of thiſtles. Doeth a fountayne ſend forth at one place ſweet water and bitter.* Can not only the barren, but the brierie heart of man yeelde ſuch good fruit, as the oliues and figges of Gods righteouſneſſe? Or can that floriſhing tree of eternall goodnes in the Lorde bring foorth briers and brambles? Their owne vulgate tranſlation in a place of the prophet Hoſea affirmeth the contrarie ſaying, *Deſtruction is thyne O Iſraell, onely in me is thy helpe*. As though he ſhould ſay, men by meanes of their ſinne pull iudgements and deſtruction vpon themſelues, but if they attaine to health and ſaluation, they can no where finde it, but in the Lord onely: by which excluſiue terme alſo wee may ſee, that

Mat. 7. 16.

Iames 3. 11.

Hoſea. 13 9.

that ſaluatiõ is not to be looked for, or to be found, either in our ſelues or in others, but in the Lorde alone, who *iuſtifieth the wicked, and sheweth mercie to whome it pleaſeth him*. And doth not the Lorde himſelfe moſt plainely propound this trueth, ſaying in the prophet, *I, euen I am the Lord, and beſide me there is no ſauiour*. Caſt away from you for ſhame, theſe groſſe conceits of your owne, and in time humble your ſelues to the trueth of the Lord (O ye his aduerſaries) which in many places of the ſame confuteth you, and iuſtifieth our aſſertion. Out of an infinit number take one place, which is ſo plaine and euident, that though you your ſelues labour to darken it, by an obſcure tranſlation, and would wring your ſelues out of the ſnares that it hath caſt vpon you, by your corrupt gloſes, yet can you neuer ſhift it, I meane that laſt verſe of the ſixt of the Romans, where he telleth vs in the firſt place, that *the wages of ſinne is death*: not onely naturall (for that all muſt taſte of, *God hauing appointed that all men ſhall once die, and after that commeth the iudgement*) but eternall proper and peculiar to the condemned onely; and conſequently ſheweth vs, that *eternall life* (which hee oppoſeth againſt eternall death and damnation) *is the gift of God, through Ieſus Chriſt our Lord*, ſetting there-againſt mans ſinne and corruption, not mans imagined righteouſnes, as they would haue it, but Gods great gift & goodnes beſtowed vpon vs, in, and for Chriſt Ieſus ſake onely, wythout which of a trueth, not onely no one man could euer be ſaued, but all fleſh muſt of neceſſitie periſh.

Rom. 4.5. Rom. 9.15. Iſai. 43.11. Rom. 6.23. Hebr. 9.27.

In logike there is a rule, which alſo they themſelues

ſelues approoue of, namely, that as we haue great ſcarcitie of true differences for many things, ſo the reaſon of that want is not in the naturall thinges themſelues (for no doubt but euerie ſeuerall kinde hath his right difference) but in that lacke of light, iudgement, and experience, which lieth lurking in euery one of our ſelues. The like wee can not pretend here, both bicauſe God is more perfect than nature, as who is Lord thereof, and alſo bicauſe he hath inlarged himſelfe ſo, that we may plainly perceiue and ſee the truth of this point. And if naturall things may by their ſeuerall differences be certainly deſerued, one of them from an other, how much more truly & ſurely may we diſtinguiſh God from men, and the workes of his holineſſe and grace, from the deeds of our curſed corruption? Why do we not deale herein as we do in worldly affaires? If wee will rightly diſcerne of them, wee will oppoſe things that be contrary indeed one of them againſt another, as blacke againſt white, war againſt peace, &c. Bicauſe wee reſt perſuaded, that ſo they may be beſt diſcerned, no man in this caſe dealing ſo fondly, as to compare yellow and blacke togither, or to reſemble a colour, with a thing that is not in the order of nature, which our aduerſaries doe, in oppoſing mans ſuppoſed righteouſnes (which indeede is not at all, and therefore their dealings more abſurd in that behalfe) againſt mans ſinne, the euidence whereof is ſo notorious, that it is moſt liuely painted out vnto vs, by the light of the worde, by the ſtinging teſtimony of our owne hearts, and by that great floud of all manner of wickedneſſe, which as heeretofore, ſo preſently ouerfloweth all. Where-

fore

fore if euer men manifeſted ignorance in diſcerning, or elſe faulted foulie, in matter of oppoſing contraries one of them to an other, our aduerſaries in this behalfe be moſt ſhamefully ouertaken, who though they do ſet life againſt death, and ſaluation againſt damnation, haue not yet in the working and performance of theſe things, learned to ſet God againſt man, and his grace and goodneſſe, againſt mans peruerſeneſſe and euill, whereby alſo theſe inconueniences fall out, not onelie that men are puffed vppe in pride aboue meaſure, and that in their owne eies, before GOD and their brethren, but the infinite riches of GODS grace and goodneſſe alſo, is as much (as they may) vtterlie obſcured and darkened, which doth not in anie, nor in all thinges whatſoeuer, more plentifully and plainely ſhewe foorth it ſelfe, than in the forgiueneſſe of the ſins of his ſeruants, throw the death and obedience of his ſonne Chriſt, & the bringing of them to euerlaſting life and bleſſedneſſe, thorowe his powerfull reſurrection, and glorious aſcenſion, notwithſtanding that by the meanes of their iniquities, they haue deſerued the contrarie, to wit, euerlaſting condemnation both of bodie and ſoule, with the diuell and his angelles, in that lake of fire & brimſtone that burneth for euer.

One thing more there is in their notes vppon this place, which I cannot wel let paſſe, bicauſe it is a branch of their corrupted doctrine, & ſauoreth as much of error and hereſie as the former points, to wit, that they affirme, that the value of Chriſts actions, riſeth out of the length or greatneſſe of them in themſelues, but of the worthines of the perſon.

What

What if wee yeelde to this, as to a trueth? What ſhall you gaine thereby? or what will you inferre therevpon? Forſooth, that ſo the value of our actions riſeth of the grace of our adoption. But wee tell you it is a *non ſequitur*, as they ſay in ſchooles.

Deut.22 10 Wil you always *plovve vvith an oxe and an aſſe?* And
11 wil you continually *vveare a garment of linſey vvolſey?* And will you neuer learne for all that hath beene ſaid, to compare and reſemble, either quite contrarie things, or right equall and like things togither? Why do you not infer (for ſo you ſhold haue done, if you would haue dealt plainely) that the price of our works riſeth from the worthines of our perſons alſo? But this you knew was blaſphemous, and contrarie to the written word of God, which in many places reiecteth both vs, & our good deeds, ſpecially when they are done, with an opinion or mind to merit, and that before God, as hath beene already plainely prooued, and therefore you wil ſmooth it ouer with the grace of adoption. To which we tell you in fewe wordes, that we our ſelues do in truth and ſinceritie attribute more to the grace of Gods adoption, than you that babble ſo much of it, and vnder ſuch colours go about to deceiue the hearts of the ſimple. And yet notwithſtanding all this, afterwards you bluſh not to ſaye, that good workes which be meritorious proceede from the childe of God.

But deale plainely with vs and the worlde we beſeech you, and tel vs, but yet in no darke ſpeeches, whether the merite of mans workes proceede from the grace of adoption onely, yea or no? Or elſe whether the merit of them floweth frō men alone,

as they are Gods adopted children? Or elſe whether from God and man togither, as working cauſes of merit? For our owne parts wee feare not to affirme, that whatſoeuer you will put downe in this caſe, is, and muſt be accounted in the iudgement of truth meerely abſurde and erronious. For to aſcribe it vnto the grace of adoption by it ſelfe, ſundred from man and his merits, that you dare not, bicauſe it is flatly oppoſite to the whole doctrine of poperie, and to your owne aſſertions in many places agreeable therewith: Beſides the grace of adoption, is a free gift of God, and not a merit; for of whome (I pray you) ſhould God deſerue it for our ſakes? And to caſt it vpon men alone, without the grace and fauour of God, is not onelie preſumptuous, as in regarde of man, *vvho vvithout him can do nothing*; and yet againſt him wil haue heauen, whether he will or no, if that be once yeelded vnto, but is blaſphemous to God, whoſe grace and goodnes muſt needs be vtterlie euacuated, if that aſſertion be eſtabliſhed. And if you will ſay it proceedeth from both togither, that alſo is as vnreaſonable and falſe, bicauſe one and the ſelfe-ſame ſtreame alone, as for example your matter of merits here, which is but one thing, can not proceede from two ſeuerall heads, ſpecially ſo oppoſite one of them to another, as god & man are, yea and it hath bin hardly heard of, that euen in naturall things, there ſhould be two principall efficient cauſes, concurring to the conſtitution of one and the ſelfe-ſame ſubiect. Iohn 15.5.

Of a truth wee can not but tell you in all plaineneſſe and ſimplicitie, that if you will holde, that the merit of mans workes commeth from man, as

of, and from himſelfe alone, or as coupled with an other; that then the whole worde written, the certaintie of religion yeelded to in all ages, and teſtimonie of trueth in former time declared, wil crie out againſt you, blaſphemie, and intollerable preſumptiō: yea al the world that is of ſound iudgement cannot but condemne you, for matching vnequall thinges togither, yea for mingling moſt cleane, and moſt filthie thinges one of them wyth another. For though wee might grant, that the grace of adoption, as it proceedeth from God, being alſo a perfect worke (as nothing comming from him can be vnperfect) might as in reſpect of it ſelfe (if it were not defiled with our corruptions and imperfections) merit ſomething before God, yet there is no cauſe at all why we ſhoulde yeelde to it, when our workes be ioined therewith, conſidering how much we taint and deface euen the beſt graces of God in vs, or beſtowed vppon vs.

To conclude this point of confutation (wherein we confeſſe we haue bin very long, but our aduerſaries importunitie and tediouſnes hath drawen vs thereto) with a notable teſtimonie or two of ſome one of the doctors of the church in ſtead of manie, (though I doe not greatly delight I confeſſe, in the allegation of them, bicauſe the trueth of the worde without them is ſtrong enough, as which hath not his credite and authoritie from men, but from the Lorde himſelfe) that ſo it may appeere how much they haue, both in ſenſe and doctrine, peruerted this place, and ſwarued from the godlie iudgement of former times. Ierome I meane and Auguſtiné, whoſe wordes are moſt plaine and pithie. Ierome

euen

euen vpon this place that wee haue nowe in hand, ſaieth thus. *Hic vult futuram gloriam commendare, vt præſentes preſſuras facilius tolleremus. Et reuera nihil poſſit homo condignum pati gloria cœleſti, etiamſi talis eſſet illa, qualis modo eſt vita. Quicquid enim paſſus fuerit a morte. plus non eſt, quam etiam peccatis ſuis antea mœrebatur. Nunc autem & peccata donantur: & tunc vita æterna præſtabitur, conſortium angelorum ſplendor ſolis, &c. quæ ſanctis legimus repromiſſa*, that is to ſaie; The apoſtle mindeth in this place to commend the glory that is to come, that ſo wee might the more eaſily beare the preſent troubles and afflictions. And certainely, man is able to ſuffer nothing, that is worthie of, or in worthines anſwerable to the heuenlie glorie; yea though that that were but ſuch, as this life nowe is, for whatſoeuer hee ſhall ſuffer by death, or at deaths hand, it is no more than that which hee had euen before deſerued thorowe his ſinnes. But nowe both our ſinnes are forgiuen vs, & then eternal life ſhalbe beſtowed vpon vs, the company of the Angels, the brightnes of the ſunne, &c. which wee read are againe promiſed to the ſaints.

And Auguſtine *De verbis Apoſtoli, ſermo.* 15. *Pro nihilo (inquit) ſaluos facies illos, &c.* For nothing (ſaith one) thou ſhalt ſaue them; what is meant by theſe words, for nothing thou ſhalt ſaue them? This is the meaning; thou findeſt nothing in them wherefore thou ſhouldeſt ſaue them, and yet thou ſaueſt them. Thou giueſt freelie; thou ſaueſt freelie; yea thou giueſt altogither freely, and ſaueſt freely; euen thou I ſay doſt this, which findeſt nothing wherfore thou ſhouldeſt ſaue men, but findeſt much, wherefore thou ſhouldeſt condemne them.

And thus farre for this point; now it followeth in the Apoſtle *(vvhich ſhall be shevved vnto vs.)* Euery word here carrieth with it force to perſwade the trueth propounded, to wit, the excellencie of the ioyes of that life that is laid vp, for the ſonnes and ſeruants of God: and ſerueth alſo to teach all the faithfull in all manner of holie patience to attende and looke for that, that ſhall in good time bee made manifeſt vnto them, yea the full fruition and poſſeſſion whereof, they themſelues ſhall haue. That worde *(ſhal be)* inſtructeth all of vs, with faith and patience to expect the manifeſtation thereof, not doubting, but ſtedfaſtly beleeuing, that though there be ſome delay of the accompliſhment of this, yea and though our preſent afflictions be neuer ſo many, great, and greeuous, that yet notwithſtanding a time will come, when they ſhall be vtterly remooued, and taken away from vs, and we our ſelues put into actuall and reall poſſeſſion, of eternall ioyes promiſed, the faithfull performaunce whereof, we did and yet do, in ſome meaſure of a ſound hope looke after.

Neither doubt I, but euen in this behalfe, namely, touching the delay of the things promiſed, there do and wil ariſe by meanes of their natural corruption many temptations in the mindes of Gods children, and thoſe alſo increaſed, not onely by Satans malice, who laboureth to make vs beleeue, that either GOD can not or will not be as good as his word, but foſtred and fed, by texts of ſcripture alſo not wel vnderſtoode or rightly applied, as when the
Prou. 13. 12. holy ghoſt ſhal ſay, *The hope that is deferred is the fainting of the hart, &c.* But againſt theſe we muſt learne,

in

in al bleſſed wiſdome of the ſpirit, and mightie power of the word, to ſet ſuch comforts, as it ſhal pleaſe God out of the holie ſcriptures, to manifeſt vnto vs. Amongſt which theſe folowing, are in my poore iudgement, though not of the greateſt force, as ſome may perhaps thinke, yet of ſome good effect doubtles, to repreſſe ſuch aſſaults of diffidence. In worldly matters, when men deale with men, yet are they not diſmaied with delayes, but rather raiſe vp their hope herein, that the deferring of the things promiſed, is not a taking away of the ſame, or elſe perſuade themſelues, that the length of time ſhall be recompenced, either with the excellencie & fulnes of the things themſelues, or with ſom one conſideration or other an other waie. How much more ſhould we be cõforted, not only in this that we deal not with man, who is euen as the wind and weather wauering & vncertaine, but with God, who alwayes continueth like vnto himſelfe, and haue from him the aſſured promiſes, as of al benefits generally, ſo of ſuch bleſſings in the life to come particularly, as with the leaſt wherof, al the delights and pleaſures of this worlde whatſoeuer, no though they were al laid togither, & beſtowed vpon one man, were anie maner of way matchable, ſpecially, ſith that GOD knowing our harts and ſtate, better than we do our ſelues, doth therfore many times put off the performaunce of ſuch excellent things, that ſo hee might make vs the more reuerently to eſteeme of them, when we receiue them, and the more earneſtly to deſire them, when we want them, that are ſo exceedingly cõfortable & profitable for euerie one of vs.

Neither doth god dally with vs herein as men do

who wil either giue fair words,& do no good deeds or elſe many times ſhew vs good things a farre off, that ſo they might ſeeme more faire and beautifull, and by that meanes, as a man woulde ſaye, ſet our teeth on edge vppon them, and yet notwithſtanding, not beſtowe them vpon vs neither,when they haue done,or giue vs any other good thing in ſtead thereof, that ſo in ſome teſtimonies of fauour, we might haue our hope vpheld, in obtaining of matters of greater importance in time to come, but dealeth farre otherwiſe with vs, not onely giuing vs a ſight, but a ſenſible feeling ſometimes, as of many outward benefits and bleſſings pertaining to this life, ſo of ſundrie and ſingular ſpirituall graces, but ſpecially of thoſe incomprehenſible ioyes, that in heauen are hidden for vs in Chriſt, before the foundations of the worlde were laid. Whereof that we might be the better perſuaded, yea euen then when he letteth vs for a little while, want our former comforts, hee doth yet vouchſafe vs innumerable tokens and pledges of his moſt conſtant loue, and that not onelie in bodily benefits, as health, wealth, libertie,&c.but,as was ſaid before, in ſpirituall bleſſings alſo, as in his worde, ſacraments, praier, and a great number ſuche like effectuall meanes, to bring vs in good time, to that quiet hauen of heauen and eternall reſt, that wee in the midſt of the manifolde toſſings and turmoils of this wretched life, haue often and earneſtlie wiſhed for.

And yet this faith, may be foſtered and fedde in vs,by an other worde in the text, namely, when he ſaith, that it *ſhall be ſhewed*, declaring thereby the certainty and aſſuredneſſe of thoſe ioyes, and the great

great good will of God, in ſatisfieng, as it were, our ſenſes, with the ſame, putting one of them, to wit, our ſight, (for that is ſaid to be ſhewed vs, that wee ſee and beholde) and the ſame, one of the moſt ſure ſenſes, for the reſt, this alſo being comfortable, euen in worldly things, that wee do with more patience abide the delaies of our hope, when we perſwade our ſelues, that our ſenſes ſhall be ſatisfied, & that yet at the length, we ſhall not be fruſtrate, but obtaine; which ought much more to comfort and incourage vs in ſpirituall things, in as much as of their owne nature, they are not onely farre more excellent than the other, but more ſure alſo, as which *the moath cannot eate, nor the canker corrupt, nor theeues take away*, as our Sauiour ſaith, nor we be depriued of them by any meanes or matter whatſoeuer. In which reſpect alſo euen that Scripture that followeth immediately vppon that which was before alleadged out of the Prouerbs, ought greatly to comfort vs, namely, *that vvhen the deſire commeth, it is as a tree of life.*

Matth. 6. 19

Prou. 13. 12

Yea and to the ſame purpoſe alſo ſerueth it, in that the apoſtle dooth after a ſort ſpecifie the perſons, that ſhall be partakers of thoſe great ioyes, ſaying, *To vs* (meaning thereby the faithfull and elect people of God) *vvhome God in Chriſt hath ordained before the foundations of the vvorlde vvere laide, to an inheritance immortall, and vndefiled, and that fadeth not away, reſerued in heauen for vs*. Whereby hee would giue vs alſo to vnderſtand, that euen as the decree of Gods election is immutable, and *his graces and gifts vvithout repentance*, ſo it is moſt certaine that the perſons whome hee hath appointed there-

Epheſ. 1. 4. 1 Pet. 1. 4

Rom. 11. 29

to, ſhall in time be made perfect partakers thereof; which yet is more comfortable, if wee do but well weigh this, that if wee knewe there were all ioy in the kingdome of God, and that the ſame is moſt certaine and ſure, and that it ſhoulde be reuealed and ſette before vs, yet that wee ſhoulde not bee heires of it, that it would rather greeue vs, to forgo or want ſo excellent a grace, than adde comfort, conſolation or corage vnto vs in our diſtreſſes. But now ſith we know, that it can not be ſundred from vs, nor we from it, (becauſe as that is the thing, ſo wee are the perſons that muſt partake it) there is good cauſe why we ſhould *reioice in the Lord alwayes*, and continually to ſtir vp one an other to *reioice again and againe*. Concerning all which points togither, S. Iohn me thinketh ſpeaketh moſt excellently ſaying; *Derely beloued, nowe are we the ſons of God indeede, but yet it dooth not appeare what wee ſhall be, howbeit we knowe, that when he ſhal appeare, we ſhal be like him. for we ſhal ſee him as he is.* And this much for this matter. Now let vs proceed in the reſt of the apoſtles words following, & in order as they be.

Philip. 4. 4.

1. Iohn 3. 2.

Verſ. 19 *(For the feruent deſire, &c.)*

That word (*For*) doth ſufficiently ſhewe, that it is an other reaſon of comfort in affliction annexed to the former, taken (as we haue heard before) euen from the example of the creatures themſelues, who notwithſtanding the miſerable eſtate and condition, that by the meanes of mans ſinne, and his prophane abuſing of them they are ſubiect vnto, doe yet ſtill in their kinde, though with groning, yet with patience alſo, wait for a time, wherein they ſhall be freed from that vanitie. And if they that

want

want wit and reaſon, doe yet notwithſtanding performe this, how much more ſhould men, yea godly men do it? who beſides that they are indued with a reaſonable ſoule (in which alſo they differ from brute beaſts & inſenſible creatures) haue the great gift of of chriſtian knowledge and holy faith beſtowed vppon them, by which they are diſtinguiſhed from themſelues, as in regard of the naturall blindnes of their heart, and from al other men alſo, that as yet through Gods iudgement in a puniſhement vpon them for their ſinnes, doe remaine ſtill in the filth and puddle of their owne corruption.

Now whereas hee attributeth *feruent deſire* vnto the creatures, and that may ſeeme ſtrange to vs, who knowe by common ſenſe and dailie experience, that they haue no ſuch reaſonable affections, we are to vnderſtande that the Apoſtle dooth it by that figure, which the rhetoricians call proſopopœia, that is when there is aſcribed vnto dumbe, vnreaſonable, or ſenſleſſe thinges, ſuch a perſon, ſpeech, or action, as indeed & properly doth belong vnto men, & ſuch other creatures as haue ſens and life in thē; which kind of deliuery and propounding matters, is cōmon in al writers prophane & diuine. So do Virgil & Homer attribute a perſon to Fame; Tully likewiſe brings in the coūtry or cōmonwelth, debating the matter with Catiline the conſpirator: & the ſelf-ſame is vſed, as in this place of ſcripture (wherin reſonable affections for exāple, *deſire, waiting, groning, trauelling in paine, &c.* are attributed to vnreaſonable creatures. Chryſoſtome alſo an ancient doctor of the Greek church affirming the ſame here) ſo in many other of the old & new teſtament.

The prophet Dauid in one of his pſalmes ſaith,
Pſal.114.1.4 that *at the comming of Iſraell out of Egypt, the mountaines leaped like rammes, and the hilles as lambes*. The
Iere 31.15. prophet Ieremiah attributeh *vweeping & moorning to Rabell* one of Iacobs wiues, who was dead manie hundred yeares before his time. Yea our Sauiour
Mar 4.39. himſelfe ſaith to the ſea, *Peace and be ſtill*, wheras we know that the ſea hath no eares, vnderſtanding, or ſenſe, but did it rather to ſhewe, that his power pierced euen to the dumbe and deafe elementes. And this ſelfe-ſame apoſtle vſeth the ſame likewiſe, when after a ſort he attributeth ſpeech, to the foot,
1. Cor. 12. and to the eare, ſaying; *If the foote vvould ſay, bicauſe*
15 *I am not the head, I am not of the bodie, is it therefore not*
16 *of the bodie? And if the eare vvoulde ſay, bicauſe I am not the eie, I am not of the bodie, is it not therefore of the bodie?*

Wherein wee are to note, that the holie ghoſt doth not vſe this manner of dealing, as in a vaine affectation or imitation of humane eloquence, for beſides that he delighteth not in ſuch courſes, hee hath no neede to vſe them, but rather knowing (*as*
Hebr. 4.13. *indeede all things are naked in his ſight*) that ſuch maner of ſpeeches are not onely delightfull, as in regard of varietie, but profitable alſo mightily to ſtir vp the mindes of the hearers (a matter that wee haue neede to reſpect, ſpecially where there is ſuch wearieſomneſſe and backwardneſſe to good things, as there is in mans heart) hee vſeth therefore the ſame, to cauſe his truth more deepely to ſincke into their ſoules and hearts, for whoſe ſake it is propounded and deliuered, the caſe notwithſtanding going hard on our ſides, as in reſpect of our corruption,

ri ption, who muſt (as it were) go to ſchoole, to bruit beaſts and inſenſible creatures, to learne euen of them our dutie, and obedience towards God: and yet being well with vs in another reſpect, that rather than wee ſhoulde lacke learning, as you would ſay, the Lorde will giue vs all meanes whereby wee might attaine to the ſound knowledge, ſtedfaſt beleefe, and holy obedience of his bleſſed will.

Neither can I let paſſe, the very forcible and excellent ſignification of that Greeke worde that the Apoſtle vſeth to deliuer this matter withall, which though it be in ſome ſenſe reaſonably well rendred by theſe wordes of *feruent deſire*, yet bicauſe they do not altogither expreſſe the nature of the ſame, nor come ſo fully and wholie to the drift and purpoſe of the Apoſtle in this place, it ſhall not be amiſſe euen heere alſo a little, to inlarge our ſelues in this behalfe; the worde importeth a moſt earneſt and greedie deſire, to haue the thing that is looked for, it being a double compound worde, in the Greeke toong, to wit, of the prepoſition ἀπὸ, which in that language ſignifieth, of, from, or a far off, and of κάρα, an olde worde in vſe amongeſt them, which betokeneth the head, and ſometimes the whole face and countenaunce, and the verbe δοκέω, which ſignifieth to ſee, appeare, obſerue, or wait for; as though the Apoſtle ſhoulde ſay, that though the deliuerance that the creature longeth after, be ſomewhat farre off, yet do they with a certaine kinde of egerneſſe and greedineſſe, as it were, wait and looke for the accompliſhment thereof, euen as a man that would faine haue a thing or perſon,

ſon,that he deſireth,lifteth vp his head, and his eies to ſee, whether he can behold the man or the matter, that he deſireth or wiſheth,comming towardes him, though it be as a man would ſay,farre off, hee hoping notwithſtanding, that though there be ſom large diſtance of place,betwene him and them,yea and great likelihoode alſo, that through length of time their meeting ſhall be a little delayed, that yet for all that, he ſhall in the ende comfortably enioy the ſame,ſith they are, as we ſay,within the compas of a kenning. All which tendeth not only to manifeſt the Apoſtles meaning, as in regarde of the wordes,in the expoſition alſo whereof, we haue the iudgement and conſent of the beſt learned in that language,both old and new, as Sindas, and others, but withall to teach vs, both howe earneſtly wee ſhould looke for the end of our hope,and how carefully we ſhould labour to ſuſtaine and vpholde the ſame in vs, though there be many difficulties and dangers between vs and the poſſeſſion therof, aſſuring our ſelues,that herein ſhal gods ſtrength moſt plainly appeere in our weaknes, and the power of our faith, be moſt manifeſted, if we can with Abra-
Rom.4.18 ham the father of the faithful, *in hope beleeue againſt hope.*

It followeth, *(of the creature)* that is to ſay,euery creature,as appereth by the 22 verſe folowing:And yet here he ſpeaks of thē al,as if they were but one, not only by reſon of that notable harmoni & cōſent that was amongſt thē by creation,& ſo ſhould haue continued, had not our ſin hindred the ſame, but bicauſe they do al,as it were with one breath deſire one thing,to wit, deliuerance from that vain eſtate,

to

to which they are now conſtrained to be ſubiect:the Apoſtle meaning alſo by the name creature, euery thing that was created, which we call by the name of the world, and the whole frame and workmanſhip thereof, conſiſting (as the philoſophers vſe to ſpeake) of theſe two parts, namely, the eccleſiaſticall or vpper region, and the terreſtiall or inferior; or as the ſcripture ſaith, *of heauen and earth and all the boſt of them*. Both which, howſoeuer they were at the firſt created in a moſt glorious eſtate, and that to ſerue mans holie vſes (who was created for gods glories ſake)yet nowe by reaſon of mans ſinne,they are ſo debaſed, that whether we regarde the one or the other, we ſhall finde them maruellouſly altered and changed. For if we looke vppon the vpper region, which they call celeſtiall, and the notable bodies that be therein contained, as the ſunne, moone, ſtarres, &c. though they be indeede as a man would ſay, incredibly beautifull, yet notwithſtanding we ſhall well perceiue, that they are not freed from vanitie. For beſides that the Scripture affirmeth, that *euen the heauens, are not cleare in gods ſight*, we ſee by daily and continual experience, that many times they haue a more pleaſant aſpect, & caſt a more fauorable countenance (by a manner of ſpeech)vpon the wicked of the world(who are enimies to God & al good men)& ſerue their turnes farre better than they do, the children of God.And if we regard and conſider wel the inferiour region, with the woonderfull varietie of creatures therein contained,as beaſts, birds, fiſhes, trees, &c. and of them againe almoſt infinit and innumerable ſeuerall ſorts,we ſhall finde both by proofe and practiſe,

Geneſ.2.1

Iob 15.15.

and

Geneſ. 3.17 and by the truth of the word alſo, *That the earth is*
18 *accurſed vnto vs for our ſinnes ſake*, and that not one-
ly, in that it is become barren by the meanes ther-
of, but alſo bringeth forth many hurtfull and noy-
ſome things, beſides that many of the creatures
that liue vpon the ſame, are not onely become re-
bellious and diſobedient againſt vs, but readie with
open mouth, and piercing teeth, to breake vs al in
peeces, and to deuoure vs quite, fleſh, bloud and
bone. And yet if theſe things were not ſo, neither
in the heauens, nor the earth, nor in the creatures
therein contained, but that whereas nowe euerie
thing that we can caſt our eie vpon, is a ſenſible do-
cument vnto vs, of the wonderfull taint and cor-
ruption of our ſinne, and Gods iudgement againſt
vs for the ſame, the ſelfe-ſame things might preach
vnto vs notwithſtanding, righteouſnes, peace, and
loue from God, yet foraſmuch as the word it ſelfe,
doth in ſundry places affirme, that euen all thoſe
things, in that great & laſt day of the Lords iudge-
ment ſhall be deſtroyed, we can not alſo but euen
therin behold and ſee that preſent eſtate of theirs,
in which they are now, and from which they hope
Pſal.102.25 then to be freed. Dauid telleth vs, that *God in the*
26 *beginning laide the foundations of the earth, and the hea-*
uens vvere the vvorkes of his handes, howbeit that they
should perish, and that they shoulde all vvaxe olde as
doth a garment, and that as a veſture God should change
them, and they should be changed. According where-
vnto ſaint Peter alſo in the new Teſtament, vſing it
1.Pet.3.10, as an argument to perſwade vs, *in all holie conuerſa-*
11 *tion and godlines, to looke for the comming of the Lorde,*
12 declareth, that *the heauens being on fire shall be diſſol-*
ued,

ued, and the elements ſhall melt vvith heat, and the earth vvith the vvorkes that are therein ſhall be burnt vp.

And though this be moſt true, that the Apoſtle vnderſtandeth by that worde creature, heauen and earth with all creatures therein contained, yet wee muſt notwithſtanding except from that generall, and that for the cauſes and reaſons following alſo, theſe particulars inſuing, namely, the holie and elect angelles, the faithfull and godlie people of the worlde, the diuelles and damned ſpirits, as alſo the wicked and vngodlie of the earth. For as for the angelles, they haue already the full fruition of the thing it ſelfe, our Sauiour himſelfe affirming, that *they alvvayes beholde the face of God in heauen*. And they can not be wel ſaide to wiſh for that, that they haue in continuall and moſt aſſured poſſeſſion. Mar 18.10.

If anie man will obiect againſt this trueth, that that Saint Peter ſaith, to wit, that *the very Angelles deſire to beholde the publiſhing of the goſpell in this life, and the inioyeng that vvhich the goſpell promiſeth in the life to come*. I anſwere that that is not ſpoken, neither muſt or can be vnderſtoode, of their owne wants, as though they wiſhed that for themſelues, for as was ſaid before, they haue all fulneſſe, but as in regard of their zeale to the glory of GOD (which ſhall then be perfected, when the wicked ſhall be troden downe for euer, and the godly continually exalted) and as in reſpect of vnfained loue to vs and our ſaluation, which is ſo deare and pretious vnto them, that as they are alwayes readie according to the appointment and good will of God, what they can to aduaunce and further the ſame, ſo doubtleſſe they doe much reioice therein, 1.Pet.1.12.

of

of which our Sauiour himſelfe beareth witneſſe in
Luke 15 10. an other place ſaying, that *there is ioy in the preſence of the angelles of God for one ſinner that conuerteth.*

And as for the elect and faithfull people, ſeeing they are of two ſorts, and yet al making but one bodie, that is to ſay, ſome whome the Lorde hath taken to himſelfe, and finiſhed the dayes of their pilgrimage heere, and otherſome that doe and muſt tarrie the Lordes good leaſure, for the time of their diſſolution and departure hence, wee feare not to affirme, that either of theſe may iuſtly, in a true and holie meaning, and vppon very good reaſons and cauſes alſo be excepted from being compriſed vnder this generall terme *creature*; for as for the firſt ſort, they being in that ſtate and condition that the Angelles are, that is, alwaies beholding the face of God in heauen, they can not nor doe not any more wiſh the ſame than they. And if at anie time they ſeeme as the Angelles before are ſaide to doe the ſame, and for, and in regarde of the ſame conſiderations and cauſes, they finding alſo now that they are in heauen, that to beleeue in themſelues, which while they were on the earth, they did as in regard of the forefathers of their faith beleeue to be true, bicauſe the holy ghoſt hath ſpoken it, *That they*
Hebr. 11. 40 *vvithout vs can not bee perfect*. And the latter muſt needes be excepted likewiſe, as who are by the ſpirite of God, in the mouth and penne of the Apoſtle excepted, in the 22. and 23. verſes follow-
Philip. 1. 23. ing, who daily deſire, euen in this life, *to be looſed from hence, and to be vvith Chriſt, vvhich is beſt of all,*
2. Cor. 5. 2 and continually ſigh and grone, *that they may be clothed vvith their houſe vvhich is from heauen.*

As

As for the diuels and damned ſpirites which are the third in number, that are excepted from this, we haue alſo good reaſon to except them, both bicauſe that in their peruerſeneſſe againſt God and man, they do not onelie not carry that loue toward the aduauncement of Gods glorie, or the accompliſhment of the number of Gods elect and their ſaluation, that the Angelles and faithful people do, but rather would if they could tel how, to the vttermoſt of their power, continually deface both the one and the other, and alſo bicauſe that they know, that when that time commeth, then there ſhall fall vpon them, in moſt dreadfull maner, the fulneſſe and perpetuitie indeede of their endles condemnation, they themſelues after a ſort confeſſing the truth of this, when they ſaide to our Sauior Chriſt, *Art thou come to torment vs before the time.* Mat. 8. 29

Laſtly, that the wicked themſelues ſhould be excepted, there is a double reaſon likewiſe; one is, bicauſe they are ſo far off from deſiring that day, that they do rather prophanely ſcoffe & ſcorne at, as al truth vniuerſally, ſo particularly that which is deliuered, touching the generall iudgement, and the day of the reſtauration of all things. Of whome S. Peter ſpeaketh notably, calling them *mockers, and men that will walke after their owne luſts, which ſay, where is the promiſe of his comming, for ſince the fathers died, all thinges continue alike from the beginning of the creation*; the other, bicauſe they labor as much as in them lieth, partlie by the manifolde pleaſures, that they poſſeſſe in this life, and partly by benummedneſſe of heart, and growing into forgetfulnes, to put far from them the euil day, wiſhing, that ei- 2. Pet. 3. 3, 4.

ther it might neuer come,or els,that it might be de ferred,as long as poſſibly might be. That wee may ſay nothing of this, that euen they thẽſelues, as the diuels likewiſe(whoſe ſlaues and ſeruants they are) do in the ſight of their ſin,& the fear of the puniſhment that they know they haue deſerued for it,trẽble & quake,we knowing this alſo to be true, by cõmon experience, that no malefactor wiſheth the day of his arraignement, much leſſe the time of his execution;for if he might be left to his libertie, or put to his choiſe, he woulde be glad rather to liue, though it were in all miſerie:and that therfore neither the diuelles nor the wicked, can,or will deſire that time that ſhall be vnto them,not ſo dreadful as death only,but ſo fearful & terrible,both for bodies & ſoules, and that for euer and euer world without end,as cannot be either thought or expreſſed.

In theſe exceptions, I haue freelie according to my poore meaſure deliuered my minde, not meaning yet therein, either to attribute perfection to my owne words, or to barre or ſtop vp the way to other (who in theſe deep points may certainly ſee & ſay more than I do)from adding hervnto. Only in this behalfe as in all other, let vs looke to vtter that we do, vpon good grounds and warrants of the word onelie.

It followeth*(vvaiteth)*to wit,as it were with a certaine kind of patience and quietnes; for howſoeuer the burthen be greeuous vnto them, yet notwithſtanding they beare it ſtill,in hope of that time that ſhall vtterly free them from the ſame.And ſurely in that the holie ghoſt vſeth,in this place,and ſo in the verſes following, ſo manie and ſuche ſignificant words,

wordes, attributed to the creatures, we may be bold to ſay, that he hath not done it in vaine, but rather, that he would thereby giue vs to vnderſtande, that though they wait not, or hope not, as we do, yet that there is in them ſome certaine inſtinct giuen them from God, by which they are caried, euen as it were by a certaine earneſt deſire, to looke for their reſtauration. If any man thinke this ſtrange, let him but conſider, the nature of the magnes or lodeſtone (as we call it) we ſee by experience, that if we touch with the ſame ſtone the pinne or point of a diall or compaſſe, and ſet the needle or compaſſe vpon it, it wil not ceaſ, til it cauſe it to ſtād directly South. And this is generally obſerued in al places of the known or habitable world, whether a man be at ſea, or vpon the land, or in places vnder the earth; and yet the magnes hath not any reaſon, neither the point of a diall or compaſſe any ſenſe. Now then, if this be true, that the needle or compaſſe, by reaſon that the pinne or point therof is touched with the magnes, is (as a man would ſay) by a certaine affection & willingly, as it were carried, ſo that it ſtaieth not till it point directlie to the South, ſhal wee thinke it ſtrange, that creatures though voide of reaſon (hauing yet a ſecret inſtinct giuen them from GOD) ſhould be carried forward to deſire their owne reſtitution, as the holie ghoſt affirmeth in this place? Nay which is more, doth not the Lorde himſelfe in many places of his word declare, that there is thorowe his almighty working, not onlie a wonderfull difference of creatures, and ſeuerall ſorts of them, but ſundrie and ſeuerall inſtincts alſo putte into them, by his owne holie order and appointment.

Otherwiſe if all creatures were of like conſtitution and qualities (which we knowe to be falſe, by naturall reaſon and experience) why doth not the Lord
Prou. 6.6 ſend *the ſluggards* as well to other creatures, as to the ſmall *emmet*, or the blockiſh and brutiſh Iſrae-
Iſaiah 1.3 lites, as well to other beaſts as *to the oxe and the aſſe*, or the ignorant and careles people of Gods iudge-
Ierem. 8.7 ments, as well to other foules, as *to the ſtorke, turtle, crane, and ſwallow.*

The apoſtle addeth (*when the ſonnes of God ſhall be reuealed*) that is the time wherein they that are indeede Gods children, ſhall not only be manifeſt and knowne, but alſo the bleſſedneſſe of their eſtate ſhall then appeare, when hauing put off corruption and mortalitie, they ſhal be clothed with heauenlie glorie and eternall life: So that hee ſpeaketh this, not of this life preſent, as we may well perceiue, in that he ſpeaketh of the time to come, as alſo bicauſe that here, partly by reaſon of the infinite ſwarmes, & innumerable multitudes of the wicked, the godly cannot eaſily be perceiued, partly alſo bicauſe of the manifolde perſecutions and troubles, that they do, and muſt ſuſtaine, they are ouer-couered with darknes and blackneſſe, and driuen into holes and dennes, and therefore not eaſily, neither to be deſcried, but cheefly by reaſon of a huge heape of hypocrites, that are ſhuffled in the church of God, togither with the good (who in outward duties many times are matchable with the beſt, if not exceede them) Gods children can hardlie, if at all, be diſcerned, but of that moſt bleſſed life to come, of both which togither S. Iohn ſaieth euidently, that
1. Iohn 3.2 *wee are nowe the ſonnes of GOD indeede, but yet it is*

not

not made manifeſt vvhat vve ſhall be, but vve knovve, that vvhen our head and Sauior ſhall be manifeſted, vve ſhall be like him, for vve ſhall ſee him as he is.

And this (no doubt) ſerueth euery manner of way, for the ſetting foorth of Gods great mercie, and the ſtrengthening alſo of our weake faith and hope: his mercie appeering in a double reſpect, not only in that he hath in this life giuen into our harts the *pledge of the ſpirite of adoption, by vvhich vve crie Abba, O father*, but alſo bicauſe he hath reſerued a crown of incorruptible glorie for vs, in the life that is to come: for though certainely it is, and muſt be accounted a great comfort to feele God our father, and that we may with chriſtian and holy boldneſſe haue acces to the throne of grace, during the time of our pilgrimage here, and be heard alſo, through the name and mediation of Chriſt, in the thinges that we ſtand in neede of, and pray for according to faith. Yet doubtles it is a greater grace, and a matter of more ſingular conſolation, to make vs heires of eternall life, yea fellow-heires with our ſauiour himſelfe. And as for our faith, that likewiſe is confirmed, not onely in the truth & ſtrength of the promiſe it ſelfe (a principall proppe vnto our perſuaſion) but alſo by the excellencie and worthineſſe of the thing promiſed, to wit, eternall life through Chriſt: in the delay whereof, though wee be greatly greeued (as what good man either wearie of ſinne heere, or deſirous of euerlaſting perfection in that life, will not mone and waile in the want thereof) yet this ſhoulde againe comforte vs, that it ſhall at the length be recompenced with the fulnes of all ioy for euermore. Rom. 8. 15

The Apoſtle addeth in the next verſe following, that is to ſay,

Verſ. 20. *(Bicauſe the creature)*

In this, and the verſe following, the Apoſtle ſheweth two cauſes, why the creatures wait, for the time of the reuealing of the ſonnes of God. That which is contained in this verſ, reſpecteth the pains and troubles that they are ſubiect to, heere in this worlde. That which is comprehended in the other verſe, toucheth the hope that they haue, of freedom from this fearefull bondage, they paciently ſuſtaining the one, and earneſtly looking for the other, bicauſe that vntill then, they are, and muſt of neceſſitie, by Gods ordinance, and the ende of their creation alſo, be ſubiect to death and corruption; which thing being once performed & finiſhed, they ſhall be no more ſubiect to that wretched and painfull eſtate, but vtterly & altogither freed from the ſame. The word creature heere, is taken in the ſame ſenſe that it was before, ver. 19. of this chapter, whereof alſo, there is great reaſon, ſith the Apoſtle continueth his ſpeech of the ſelfe-ſame matter.

He addeth *(is ſubiect to vanitie)* that is, not onely vnto man *vvho is vanitie*, *yea lighter than vanitie it ſelfe, laid vpon the ballance vvith it* (as the prophet in plaine termes affirmeth) and his vaine delights, but to vaniſhing, flitting, weake, and vnſound eſtate. Of both which points we need no great or long proof, bicauſe our owne daily and continuall experience, doth againe & againe, ſufficiently declare the ſame vnto vs. For what do the murrens, ſickneſſes, and infinite diſeaſes, and at the laſt death alſo, attending vpon the creatures preach elſe vnto vs? And what

Pſalm. 62. 9.

can

can we ſee elſe in the exceſſiue abuſe of the creatures, throughout the whole courſe of mens liues, ſome in apparell abuſing them to pride and newefanglednes, otherſome in eating and drinking, turning them to luſt, wantonnes, glutonie, and drunkennes, otherſome by a hoarding of them vp, and hauing no vſe of them, ſubiecting them to moaths, wormes, ruſt, and rottennes, depriuing, as thẽſelues ſo others, and ſpecially the church and commonwealth of the free & chriſtian vſe of them, no man almoſt among ten thouſand ſtriuing, or caring, religiouſly and in ſanctification to vſe them. *(Not of it ovvne vvill.)* The reaſon is, bicauſe if the creature could chooſe, it would not be ſubiect to that poor eſtate. By which we may ſee, that he meaneth then, that it is vnwillingly in reſpect of it ſelf, brought vnder this condition, and yet notwithſtanding by the meanes of mans ſin ſubdued to this thraldome and ſlauery. And ſeing we know that ſuch creaturs haue no ſens or wit, thogh for our rudenes ſake ſuch thinges are aſcribed to them, let vs therfore vnderſtand that *(vvil)* in this place, muſt be taken for ſom naturall inclination in the creatures, againſt which they are ſubiect, as before, & not otherwiſe. And the rather let vs yeelde to this, bicauſe we ſee by the light of humane reſon, that eueri thing doth by a natural inſtinct aime at the preſeruation of it ſelfe, what it can: & if it can not effect it, it is not for want of care or loue in themſelues, for themſelues, but by reaſon of ſom more ſtrong working cauſe, either inward or outward, to which thei are cõſtrained to giue place.

(But by reaſon of him) that is to ſaye, by reſon of god & his holy ordinãce, who hath mercifully apointed,

that notwithſtanding mans great ſin(which indeed was the firſt cauſe of tainting of the creaturs,for by
Geneſ.1.31 creation *they vvere exceeding good*, & when ſin once
Geneſ.3.17. entred, the Lorde *curſed the earth and all things therein for mans ſinne ſake)* and the contrarie inclination of the creature, that ſtill they ſhoulde be ſubiect vnto vs, though not in ſo large a meaſure and plentifull ſorte, as before the fall of man, yet in ſuche aboundance as might ſerue for the manifeſting of Gods great mercie towards vs poore and miſerable men that we are,& might tend to the maintenance and vpholding of our naturall life, not onelie with things of neceſſitie or profit,but of pleaſure and delight alſo. All which ſhould teach vs to be humblie thankefull vnto him (that hath dealte with vs in ſo large a hand) and that not onelie in the wordes of our mouthes, but alſo in the reuerent ſoules and ſanctified vſe of his creatures, and that the rather, bicauſe,whereas he might for our ſinnes haue iuſtly depriued vs, not of ſome one of them alone,but of all of them, and by conſequent of our naturall life alſo, he hath been pleaſed to leaue to vs a moſt large and liberall portion, as before hath beene ſaide.

VVhich] to wit God alone,for none other can do it but he, and ſuch as he ſhall appoint, and furniſhe with gifts for the dooing of the ſame. For beſides that we ſee many of the mightie creatures vntameable, and euery one of them in their rage readie to fall vppon men, to their vtter ruine, as we may ſee in lions,beares,woolues,tygers,and an infinit number ſuch like, ſpecially ſuch as be at libertie in the wilde woodes and wilderneſſes, wee knowe by the light

light of the worde, and triall of our times, that if God will furniſh, but the leaſt of his armie or creatures with power, that not men onelie, but that not all the men in the world can withſtand, much leſſe ſubdue the ſame. Why coulde not Pharao hinder the cralling of *frogges in his owne chamber*, nor *let the ſwarmes of flies and lice that were in all the quarters of his land?* Why be not we our ſelues able to auoide the dartes of death, the griefe of the graue? Nay what ſpeake I of ſuch great things? Why do we not ſhunne, if we could, the ſtinging of bees and waſpes, the bitings of gnats, flies, and ſundrie ſuch like. We ſee then, that this muſt needes be vnderſtoode of God alone, becauſe it is as a man woulde ſay, a certain deſcription of him: For in whoſe hand and power is it elſe, to cauſe the creatures to tremble and quake at his preſence, and to walke in obedience vnto his good pleaſure, but in the Lords alone. Pſal. 105. 30 31

Let vs proceede, *(hath ſubdued)* to wit, by his almightie power, & by the force of his eternall word, ordinance, and decree; which, as it was ſtrong in the beginning, to make all things of nothing, and hath beene powerful euer ſince the creation, in the ſtrength of that bleſſing that the Lord did giue vnto the workes of his owne handes, to multiply, increaſe, preſerue, and vpholde all that he created, ſo no doubt, it is, and ſhall be, mightie and effectuall (notwithſtanding that man, by the meanes of his ſinne did what he coulde to hinder it) to cauſe all the creatures to ſtoupe and bend, to that vſe of man that the Lord woulde haue them ſubiect vnto. Otherwiſe certainely neither could the creatures be

brought vnder, nor continue in that their ſubiection.

He addeth (*it*) that is to ſaye, the creature or all creatures, calling them al as it were by the name of one, both for the excellencie of him, that is the one, and the onely creator, and alſo for the ſinguler harmonie and conſent, which is amongſt all the creatures them ſelues, howſoeuer that nowe and then thorow the corruption that cleaueth vnto them by mans ſinne, they ſeeme to iarre one of them with an other, and to be hurtfull and noiſome one to an other, but of this ſomewhat hath bene ſaid before, & therefore wee ſtaye not vppon it now, but go forward.

(*vnder hope*)

To wit, of reſtitution, to that excellent eſtate, which they had by creation, and of deliuerie from that miſerable and ſlauiſh eſtate, wherin they preſently are, and not vnder hope, either of perpetuity or vſe, as ſome dote and dreame; of both which points, and ſome othets alſo, wee will ſpeake hereafter God willing, but yet no othewiſe by gods grace, then as we haue learned out of gods worde. In the meane while let vs marke, that in theſe wordes, the Apoſtle mindeth to giue vs to vnderſtand, that God neuer purpoſed, for mans ſinne, to ſubiect his creatures, to a continuall courſe, or ſuch a puniſhment, as ſhould neuer be done away, but hath giuen them ſome hope, that they ſhall bee freed from the ſame. Which thing ought notablie in my minde, to glade the heart, & ſtrengthen the perſwaſions of the ſons of God, that in as much as the creatutes ſhall bee freed from the courſe of ſinne, much more they al-

ſo

ſo ſhalbe deliuered, in as much as God careth much more for them , and much more tenderlye loueth them, by how much he hath giuen vnto them more infinyte and euident teſtimonies of his fauour and more excellent promiſes, for the life preſent and that that is to come,

Verſe. 21. *(Becauſe the creature alſo)*

Here is the ſecond cauſe, why the creatures doe earneſtlie waite, for the time of the reuerling of the ſons of God, namely, becauſe they haue hope, that then and not till then, they ſhalbe fullie freed from all that corruption that lieth vpon them, by meanes of mans ſin and tranſgreſſion, thorowe the appointment of God. The word *creature*, is vſed here in the ſame ſenſe, that it is in the other two verſes before going *(ſhalbe deliuered)* that is, freed & quite & clean diſcharged, to wit, alſo in that great daie of the Lord, and not before, for till then it is the lords ordinance & apointment, *(vvho maketh his ſun to ſhine, & his rain to raine vpon the iuſt and vniuſt)* that both good & bad ſhalbe pertakers of his rich mercie , though it bee true , that the one ſort ſhall haue it to comfort and conſolation both of bodie and ſoule in this world, & in the worlde to come, and the other to terror and iudgement, both outward and inward, both here & there alſo. And the woorde of deliuering that the Apoſtle vſeth, would be marked, as by which he noteth the free eſtate, that they ſhalbe brought vnto, which alſo the greek word it ſelf doth very elegantly import, containing in it ſelfe, & expreſſing in the vſe of it this much, that they ſhalbe deliuered from the wretched eſtate of bond-ſlaues or bond-men, into the glorious and comfortable condition

Mat. 5. 45.

of

of free ſeruants, as you woulde ſay, being excepted from that vniuſt tyrannie or gouernement, that the wicked exerciſed ouer them, and freed alſo from that fearefull eſtate, to which they were conſtrainedly ſubiect [*from the bondage of corruption*] that is, from that ſame corruptible, flitting, and vaniſhing eſtate, wherevnto they are nowe ſubiect, and which lieth vpon them, as a moſt heauie burthen, or yoke of bondage, which they are ſtill conſtrained dailie to drawe in and beare (as bondſlaues do their ſtate) till it ſhall pleaſe GOD to giue them a better and more free condition.

(Into the glorious libertie of the ſons of God.)

Hee meaneth not, that they ſhall be partakers of the ſame eternall glorie with Gods children; for if that were true, then what difference ſhoulde there be, betwixt Gods faithfull ſeruants, & bruit beaſts? Beſides, wee all knowe and beleeue, that without faith there is, as no purifieng of hearts, ſo no entrance into heauen: and that gift of beleefe vnreaſonable creatures, ſhall neuer attaine vnto: neither yet all men, bicauſe as the Apoſtle ſaith, *Faith is not of all men*, it being a peculiar grace beſtowed onlie vpon Gods elect and choſen children.

2. Thes. 3. 2

If any would ſay, that this might ſerue mightilie for the manifeſtation of Gods mercie, I anſweare, firſt, that God knoweth beſt, when, where, and vpon whom alſo to diſcloſe his goodnes without light or inſtruction from vs: next, that they ſhoulde more plainely appeare, in ſauing reaſonable creatures, euen the very reprobate and wicked, than in ſauing theſe dumbe and inſenſible things. And if Gods mercie were to be reuealed that way, why not in ſauing

uing that that was furtheſt from ſaluation, I meane the diuell and damned ſpirits, who both by reaſon of their ſinne, and in that they are paſt hope of a better condition, are further ſundred from eternall life, than the ſenſleſſe and brutiſh creatures: that I may ſay nothing of the excellencie of their nature, as it was by creation, being farre more fit in that reſpect, for eternall life, than the carnall and groſe nature and conſtitution of beaſts and other things. But that is impoſſible, both as in regarde of God, who hath reuealed the contrarie in his worde, and alſo as in reſpect of vs, to whome we knowe and beleeue, that all things are impoſſible, that God hath declared by his truth ſhall not be done, and therefore alſo the other but a fond conceit of mens idle heads. This rather as I take it, he meaneth, that in their kind and manner, they ſhalbe made pertakers of a far better eſtate, then they had, while the world indured, becauſe that God ſhall fullie and wholye reſtore the world, being fallen into corruption, thorow the tranſgreſſion and ſinne of mankinde: which yet as ſeemeth to me maie more plainely appeare, in that amplifieng by the contraries, hee oppoſeth ſubſequent libertie, againſt former bondage, which that hee might the more inlarge, hee calleth it not ſimplie freedome or libertie, but libertie of glorie, as it is in the greeke text, meaning thereby according to the phraſe and proprietie of the Hebrue toong, glorious libertie or liberty that bringeth glory with it, vnder which terme of glorie he compriſeth, the excellent eſtate, that they ſhalbe in, after their deliuery frō their former baſenes & ſeruitude.

As for the words following, namly, of the ſonnes

of

of God, to which wee muſt referre glorious libertie before mentioned, they muſt bee vnderſtoode as it were by a certaine proportion or ſimilitude thus: that as in that great daie and not before, gods children ſhalbe graciouſly freed, from all dangers and diſtreſſes of this life whatſoeuer, either in bodie or ſoule, and on the other ſide made perfect pertakers of eternall bleſſednes: ſo the creatures then and not before, ſhalbe deliuered from the vanitie of man, & their owne corruption, and reſtored to a far better eſtate, then preſently they inioy: which alſo maye appeare by the words that the Apoſtle vſeth, ſetting glorious libertie, deliuerance, and freedome, againſt ſeruile bondage and ſlauerie.

Verſe. 22. *(For vve knovve)*

If anie man would demaund how this could bee prooued, Paule and the faithful together with him, runne to the holie teſtimonie of their owne conſcience, & the aſſured perſuaſion that they haue there of the matter, ſpeaking as if it were thus: Our own hearts tell vs, that we ſigh and groane; they tell vs alſo, that foraſmuch as the creatures, by meanes of ſin, ſuffer as we ſuffer, that therefore vnder that burthen, they do in their kinde ſigh and groane togither with vs. I ſay in their kinde, bicauſe that all theſe things, are attributed vnto them, by that figure or kinde of ſpeeche whiche is before rehearſed.

Neither dooth the Apoſtle meane hereby to giue any warrantize or ſtrength to the od ſpeculations, dreames, dotages, & reuelations of fanatical ſpirits, as of the Montaniſts, Euthruſiaſts, Mahometiſts, & others heretofore, or of the Anabaptiſts, familie of loue,

loue, and Papiſts, and amongſt them their monkes in theſe our daies. For firſt and formoſt, he declareth nothing here but that which he had receiued, as truth, in the certaintie of the ſpirit, and that alſo grounded and ſetled vppon the vnmoueable rocke of the worde, and vpon that ſame particular feeling experience, that in the holie vſe of the creatures, hee himſelfe and other faithfull together with him, had religiouſly obſerued, and ſo commended the ſame vnto all ages of the worlde in writing, by authority of the holy ſpirite of God to ſerue for their *inſtruction and comfort, as all other ſcripture doth, vpon vvhome the endes of the vvorlde shoulde come*. And what ſerueth this then, for the vpholding or eſtabliſhing of ſuch doctrines, as neither haue the ſeale of the ſpirite, nor the warrant of the worde into the triall of truth? Nay, which is more, beſides that they are without anie ſuche ground or foundation as before, wee ſhall finde them as directlye contrarie to the wholſome doctrine of the ſpirite and woorde, as darkeneſſe is to light, and hell is to heauen, of whiche ſorte, indeede are thoſe thinges whiche the heretikes abouenamed, and particularlie the Papiſtes, woulde vnder the pretext of traditions, and vnwritten verities, thruſt vpon the vnthankefull and ignorant world.

Againe, wee ſay, that for as much as wee beleeue, that there is moſt abſolute perfection, both for the duties of pietie to God-ward, and of charitie alſo towards men, as well for knowledge as beleefe and obedience, contained in that bleſſed book that we call the Bible, or holie ſcriptures of Gods

and

and that Chriſt our Sauiour himſelfe hath therfore appeered and come into the worlde, as for manie other cauſes, ſo particularly for this, that he might actually performe, that that God had after a ſorte, and in ſhadowes ſignified and ſet out, by the lawe and the prophets, and fully opened his fathers will, vnto the worlde, putting an ende nowe vnto al reuelations and viſions whatſoeuer, as the Apoſtle plainelie prooueth in the firſt chapter to the Hebrews: and ſith that Paule alſo in the holie ſpirit of truth telleth vs, that *though he or his fellow-miniſters, or an angell from heauen shoulde preach otherwiſe, or any other doctrine vnto the church, than that which they had preached alreadie, that they might then ſafely holde all ſuch accurſed*, that therefore we are ſure, it was neuer the Apoſtles meaning or purpoſe, either to propound, or to eſtabliſh any thing, that might at any hand (no not in the leaſt ſhew) ſeeme to vphold the dotages of mens idle heads and hearts.

Gall. 1.8

He addeth *(that euery creature)* I take the word to be as large, as of it ſelfe it ſeemeth to import, to wit, that it ſhoulde comprehend, beaſts, fiſhes, foules, trees, plants, hearbes, and all other thinges, which the Lord hath made for mans vſe, excepting, and that for the reaſons before alleadged, in the explication of verſ. 19. thoſe thinges which are there alreadie excepted; not that they are not creatures, for if they were not creatures, they ſhould be God, bicauſe there is no meane thing betwixt theſe two, a creator and a creature, the name creator appertaining properly and onelie to God, and creature, to all other things beſide whatſoeuer, how excellent ſoeuer they are, or may ſeem to be, but bicauſe they

they are iuſtly, and vpon very good reaſon excepted, as may well appeare by thoſe thinges which are aboue ſpecified.

It followeth [*groaneth vvith vs alſo*] that is to ſay, that as wee ſighe and groane vnder the burthen of our miſeries, and woulde gladly be deliuered from them: ſo doe they vnder theirs: which what it is, hath bin declared before, as in the verſe following ſhall be ſhewed (God willing) what the ſighes and groanes of the faythfull are? (*and trauaile in paine together*) to wit, with vs, or as well as we. He vſeth a metaphore, taken as it ſhould ſeeme, from women with childe, written by S. Luke, is verie plaine and pregnant, whē the *day of iudgment is called the time vvherin all things shalbe reſtored*. Which little could not truly be attributed vnto it, vnles that there ſhould be a reſtauration of them. To the ſame purpoſe alſo appertayneth that, which in the third chapter of the 2. Epiſtle of S. Peter, and in other paſſages mo, is mentioned, touching the *renevving of the heauens & the earth*. Prouided alwayes that we be wiſe according to ſobrietie, and in the ſobernes of our mindes ſtaye our ſelues onely vpon the trueth of the word, and the euidence thereof, ſtanding onely generally vpon the renouation and reſtauration of the world, and entringe not either curiouſlie to ſearche what parts of the world ſhalbe reſtored, what place ſhall containe them, what actions they ſhall haue, what proprieties they ſhall be iudued with, and ſuch like. The neglect whereof hath in time paſt, and at this preſent alſo, becauſe men haue not bene ſoberlie minded, caſt them into beaſtlie errors, and made men fowlie to ouerſhoote themſelues, as in manie

Act 3.21.

2. Pet. 3. 13. Reue. 21. 1.

vncertaine and dangerous points, so principallie in two respectes: first that they dare affirme, that after this great restitution, the creatures shalbe durable, and remaine as it were immortall. The other is, that at that time also there shalbe vse of them; Neither were the olde heretickes, I meane *Cerinthus* and the *Chiliastæ* ouertaken onelie, which these beastlie dotages and conceits, but euen some of the fathers of greatest antiquity, yea & other of late daies, though otherwise in manie pointes, of verie sound iudgement, haue inclined to much that way, though not in iumping altogither with them. Concerning which points, in truth I could say nothing, had they with the length of time, and continuance of ages, worne awaie, and perished to rottennesse, as one that thinketh it better not to stire such filthe, least the stincke of it, might not onelye breede trouble, but infect and defile manie also, sauing that euen in this last age of the worlde; Sathan hath stirred vp manie lewd instruments, afreshe, to set abroach these corruptions, and amongst the rest one R. E. I spare to put downe his name wholie as yet, for it maye bee, that God at some one time or other, maye pull him out of that great puddle of corruption, into which, thorow manie errors, if not heresies, he is deepely suncke, and bring him againe into the waie of trueth and saluation, from which hee hath straied. But leauing the persons, let vs come to the pointes.

Concerning the first to witte, that the creatures after their restitution and reuocation, at the generall resurrection, shall continue and remayne for euer, mee thincketh this reason should carrie

some

ſome force and waight with it, againſte the ſame: namelie, that for as much as all men, ſome few onlye excepted, doe confidentlie and groundedlie affirme, that after the generall reſurrection, there ſhalbe no vſe of the creatures, that therefore alſo there ſhould bee no eternall durableneſſe or continuaunce of them; For if in the firſt creation when GOD in his almightie and euerlaſting knowledge, fore-ſawe that confuſion thorowe ſinne, ſhould enter into the worlde, hee did yet notwithſtanding create nothing, but verie good, and that to excellent vſe and purpoſe it ſhould ſeeme, not onelye probable, but certaine, that ſith nowe as then hee doth in his eternall wiſedome fore-ſee, that ſingular perfection, that by his moſt mightie power in their reſtitution, they ſhalbe reſtored to, that either they muſt of neceſſitie bee ſubiected to ſome holye and neceſſarie vſes, or elſe that their immortalitie, ſhalbe beſtowed vpon them in vaine: which were to accuſe God, ether of leſſe care, or leſſe power, or both, in this notable worke of the reſtauration of his creatures, he drawing them as it were out of that, into which they haue bene diſſolued, than he had at the firſt creation of them, when hee made them all of nothing, as chriſtian religion and the woorde doe plainlie propound vnto vs. But if againſt this, they will obiect, that gods glorye ſhall thereby bee wonderfullye manifeſted, I anſwere, that his power and glory, ſhal be greatly prouided for and exceedinglie declared in that great, generall, yea and ſodaine reſtauration of them, though they indure but a ſmale whyle, or no whitte all, I call it greate and generall, beecauſe that in the ende

of the world it ſhalbe as great and vniuerſall a work, as the worke of creation at the beginning (if not more large) in as much as not onelye the ſeuerall ſortes and kindes of thinges created, but all that haue bene, are, or ſhalbe vnto the end, ſhall then ſtand foorth in a moſt excellent eſtate and condition, euen as glorious and good, as they were at the firſt before ſinne entred, in as much as at that daie, euen ſinne it ſelfe ſhall ceaſe, and be as it were deſtroyed. And I name the ſame ſodaine alſo, becauſe as the Lordes comming and the reſurrection of the dead, ſhall be in a moment and pinch of time, or in the turning of a hand, as you would ſaye, *or the twvinckling of an eie*, as the ſcripture ſpeaketh: ſo ſhal alſo this great worke of the reſtiuutition, the Lorde not taking manie daies, as at the beginning of creation, for the performaunce of this noble deede, but doing it quickly, and vppon the ſodaine, for the further manifeſtation of his almightie power & glory.

1. Cor. 15.

But becauſe wee are fallen into ſpeache of gods glorie, and the glorifieng of his name: I would faine know this of them, that now ſo much vrge it, to wit, who they are, that the creatures reſtored ſhal ſtirre vp, to glorifie GOD in the ſight and beholding of them. Of god himſelf, they dare not affirme it, I ſuppoſe, becauſe as in reſpect of his owne moſt excellent eſſence and beeing, he hath no neede by ſuche meanes to bee prouoked, to ſeeke his owne glory, which alſo hath from all eternitie bene, is, and euer ſhall bee ſo greate, that not they alone, but not all the creatures, either heauenlye or earthlie, ſhalbe able to adde therto, ſo much as a ſhadow or moſt ſmall ſparke. If they wil maintaine it of the angels,

gels, either elect or reprobate, that is as vnſounde alſo, for as for the elect Angels, they in the integritie of their nature, promooting alreadie Gods glorie, and that in all perfection, though not of it, yet of them ſelues, can not then haue that deſire anie whit encreaſed in them, the perfection wherof, they haue alreadie thorowe Gods goodneſſe attained vnto, and vnto perfection wee knowe that nothing can bee added; Beſides that beeing ſimply and onelye of ſpirituall natures, it maye bee called into queſtion, whether that by ſuch outwarde thinges, they may be furthered in ſuch holy duties; And as for the reprobated Angelles, and damned ſpirites, becauſe they are continuallie carried awaye, thorowe the corruption of their nature, as with malice towardes man, whoſe ſaluation they would hinder, to the vttermoſt, ſo with enuie and diſdaine towardes GOD, the encreaſe of whoſe glorie is an addition to their torments, they cannot (though there might bee ſome ſuche force in the creatures reſtored, which yet is not prooued) or at the leaſt wiſe they will not bee prouoked thereby to giue glorie to GOD, becauſe that the more that he is glorified, the more greeuouſly & greatly, are they them ſelues tormented, that I maye ſaye nothing of that impoſſibilitie that is in them to perform this dutie, aſwel by reaſon of the deprauation of their nature, as that irreuocable and moſt certayne ſentence of condemnation for euer, that the LORD the moſt iuſt iudge hath alreadie determined, and after a ſort pronounced vpon them all: There reſteth none nowe but men, which are of two ſortes, good and bad, damned, and ſaued,

concerning either of which to affirme it, is abſurde and vnreaſonable as the former. For as for the wicked, is there anie likelihoode, that they that in this life, *had their bellies filled vvith the hidden treaſures of God*, and inioyed both ſea and land, and had infinit occaſions giuen them to glorifie his name, in the liberal allowance and continual vſe of his creatures, and yet for all this were blind to ſee gods glory, and dumbe or tongue-tyed, to ſpeake vnto his praiſe, ſhall in the life to come, where they ſhall not onely haue no vſe of thoſe bleſſinges, but a full meaſure of condemnation lying vpon them, as for all their ſinnes generallie, ſo particularlie for the abuſe of ſo manie excellent graces, that they ſhoulde then and there glorifie his name? Naie wee feare not to affirme on the other ſide, that they ſhalbe ſo farre off, from ſeeing or confeſſing gods glory in them at that time, that beeing in the ſtate of eternall condemnation, far ſeperated alſo from the place, where the creatures reſtored ſhalbe, that they ſhall haue their hearts, bodies, ſoules, and all continuallie ſeized, with the feeling of their owne torments, and their mouthes alwaies repleniſhed, partlye with all manner of lamentation and mourning, by reaſon of the moſt miſerable and euerlaſting paines they endure, and partlie with all kinde of blaſphemie, curſing and contempt of Gods eternall Maieſtie and themſelues. And as for the faithfull, and godlye, beeing then in the kingdome of heauen, (a place marueilouſlie muche diſtant, from that place that the reſtored creatures ſhalbe in) and beeing filled alſo with the fulneſſe of the ioyes of GOD, they ſhall bee ſo farre off from fixing their eies, vp-

Pſalme 17.

on

pon anie of the creatures, from whome they ſhalbee ſundered further by many degrees, then mans eyes can well deſcrie, in as muche as the ſpace betweene heauen which they ſhall poſſeſſe, and the earth, that the reſtored creatures ſhall occupie, is exceedingly great, that they ſhall not haue neyther ſight nor ſenſes mooued, muche leſſe buſied in beholding ſuche things, but rather ſhall haue all the thoughtes of their heartes, all the woordes of their mouthes, and all the actions and partes of their bodies, and affections and powers of their ſoules continuallie taken vppe and occupied, in the contemplation of GOD, the fountayne of all goodneſſe, *alwayes prayſing of hym alſo, that ſitteth vppon the throwme, and in ſerwing of him for euermore.* Reue. 7. 12.

Nowe then if that neither GOD, nor Angelles, nor damned ſpyrites, nor elected men, nor the wicked condemned, ſhall haue vſe of the creatures, this waye foorth, to ſtirre them vppe to glorifie GOD, and Gods glorie can not bee, but as in reſpecte either of all theſe, or ſome one of theſe, it muſt directlie followe, in my mind, that this is but a dotage or dreame, that theſe men propound, concerning the continuaunce of the creatures, after the reſtitution, ſpecially as they will haue it, for the manifeſtation and inlarging of the glorie of God.

That was indeede wee muſt acknowledge it, the ende wherefore God created them at the firſt, and the Lorde himſelfe had appointed them, to ſerue vnto that vſe in this life, and ſo long as the worlde laſteth, that thereby the very wicked Pſal. 19. 1.

Rom.1.20. might be *vvithout excuſe*, and the godly prouoked more and more to praiſe him; but for as
2. Pet. 3.10. much as this naturall life ſhall ceaſe, *And the vvorlde vvith all that is therein shall be purged and conſumed by fire*, there is no likelihoode, that then they ſhall ſtande vs in ſtead that waye at all. Beſides all this, if it be true, that the creatures ſhall be eternall and mortall, by meanes of their reſtitution, I woulde faine knowe then what priuilege man ſhall haue, aboue the creatures, by that moſt reuerend, noble, yea miraculous worke of his riſing againe, and what difference there ſhall be, betweene him in his reſurrection, and them in their reſtauration? Surelie I can ſee very ſmall or none at all. For if they will affirme, that the creature, haue for a time (as a man would ſay) forborne their immortalitie: hath not man as in reſpect of his bodie alſo, committed to the ground and diſſolued into duſt, and to which alſo the reſurrection dooth properly belong, borne that aſwel as they, and had a common lot and portion that way forth, togither with them? The truth of this is ſo plaine, that beſides religion, reaſon it ſelfe wil eaſily perſuade it.

In all that hitherto I haue deliuered touching this firſt point, I woulde willingly bee taken as I meane, I hauing putte downe the ſame, not as though I were of this minde, that the creatures after their reſtitution ſhould quicklie vaniſh away, though in my perſuaſion, there be greater likelihoode of preſumption, in all ſhew of reaſon and truth, for this, than for that other, but thus rather ſtandeth my iudgemẽt, that foraſmuch as god

hath

hath not reuealed in his word, for aught that I either knowe or haue read in the ſame, what ſhall be the ſtate of his creatures, either durable or flitting, I will rather in all holy vnderſtanding according to ſobrietie, leaue the matter in his owne handes, to diſpoſe of them according to his owne good pleaſure, than in preſuming *to knowe aboue that which is meete to knowe and vnderſtand*, determine either on the one ſide or on the other. And if this holie meaſure had beene faithfully obſerued in the days of our fathers, there had not ſo many ſubtil points entred into mens hearts and heads, as haue beene diſputed vppon, with, and againſt, as they ſay, ſpecially amongeſt the popiſh ſcholaſticall diuines, as they call them: or were it yet at this daie put in practiſe as it ought to be, wee ſhoulde not haue ſo many, not onelie curious and vaine, but wicked and vngodly queſtions alſo, irreuerently toſſed too and fro, in the mouthes of prophane people, and that not onelie amongſt the vnlearned, but the learned ones alſo, the more is the pittie, and the greater I feare me is our ſinne. Rom. 12.3.

Thus hauing, touching the firſt point ſhortely, yet ſoundly, I truſt, deliuered my minde, and iuſtly cenſured it, if not condemned it, of the crime of curioſitie at the leaſt, as pronouncing and concluding more, than by the warrant of the worde men are able, I come to the ſecond matter, and giue a newe charge, or a freſh onſet vppon the ſame, aſſaulting it, yea battering it, and beating it downe to the ground as it were with a moſt righteous accuſation of manifeſt falſhoode and vntruth. For to affirme, that we ſhall haue the vſe of the creatures,

after their reſtitution, and our moſt glorious reſurrection ſtandeth vppe directlie againſt the truth of Gods worde, which plainely aduoucheth, that
Mat. 22.30. in, and after the reſurrection *vvee ſhall be as the Angelles of GOD in heauen, neither marrying vviues, nor hauing vviues beſtovved in marriage vppon vs*, nor doing ſuche actions of a naturall life, or vſing ſuche meanes for the vpholding of the ſame, as wee did while wee liued vppon the face of the earth, wee knowe, beleeue, and confeſſe, that the Angelles are nowe of their owne nature, by that creation which they had from GOD, inuiſible, ſpirituall, and immortall ſubſtances: and this wee feare not to acknowledge, bicauſe wee haue learned it out of the written worde. Wee knowe againe on the other ſide, that viſible, corruptible, and bodilie ſuſtenance, can not bee fitte foode, for ſuche heauenlie and excellent creatures; reaſon it ſelfe, beſides religion or without it, hauing taught vs this, that there muſt be a certaine proportion, likelihode and conſent betweene the nature and diſpoſition of the foode, and the thing that is to be fedde or noriſhed thereby. Very notable, as ſeemeth to mee, for this purpoſe, and the proofe of this point, is the ſpeech of the Angell that appeered to Manoach and his wife, Sampſons parents, when they woulde haue ſtaied him, till they had made readie a kidde for him, the Angell anſwering thus: *Though*
Iudg. 13.16 *thou ſhouldeſt detaine me, yet vvoulde I not eate of thy meate: if thou vvilt prepare a burnt offring, thou ſhalt offer it vnto to he Lorde*. As though hee ſhould ſay; there are but two endes of preparing and ſetting forth meate: the one, that it may bee eaten vp

after

after the manner of menne, the other, that it may bee dedicated vnto GOD, and vnto his ſeruice.

In the firſt conſideration, there is no neede to preſent it to mee, bicauſe I liue not by ſuch foode, this being rather my meate to nouriſhe mee, in all readie and holie obedience, to perfourme the thinges, that the Lorde himſelfe inioineth mee to doe, either for the good of his children, or the puniſhment of the wicked. If thou offer it in the other reſpect, knowe that thou muſt offer it vppe vnto the Lorde onelie, bicauſe vnto him alone, and none other in heauen or earth, belong theſe ſolemne ſeruices and ſacrifices, as may appeere by preſcribing and commaunding the ſame in his lawe, there being not anie mention at all, of offering ſacrifices of any ſort whatſoeuer, to Angell, or other creatures.

If anie will obiect againſt this truth, that great example in Geneſis the eighteenth chapter, where it is ſaide, that *the Angels vvhome Abraham ſtaied, did eate*, I anſwere, that though in outward ſhewe and wordes, it ſeemeth to make againſt my aſſertion, that yet in the true and naturall meaning of it, it dooth no whit at all thwart it, but confirme it rather. Gene 18.8.

All the Scripture of GOD, which in the bare letter of it, containeth either an abſurditie in reaſon, or an error in religion, muſt of neceſſitie haue an other ſenſe than the wordes ſeeme to import, or elſe we ſhould make god the author of al wiſdome, *yea the only vviſe God*, and wiſdome it ſelfe, the father of follie, & the word which is a moſt pure fountaine 1. Tim. 1.

of

of all truth and ſinceritie, a filthie puddle of error, corruption, and lies. And if for the ſaluing vp of mens ſlippes and ſliddes, in the words of their lips and mouthes, we wil admit ſo many goodly gloſes, as they themſelues or others for them can deuiſe or bring, and yet perhappes fewe or none of them to purpoſe or effect, if they might be well ſcanned and weighed; why may wee not? naie whie ſhoulde wee not take thoſe aſſured groundes of chriſtian religion, that God hath reuealed in his worde (againſt which no exception can anie manner of way be put) and vſe them as meanes, not to free God from forgerie or deceit, for he is always iuſt and holy, though we be corrupt, nor to cleare his worde from error, which indeede in it ſelfe, is al plaineneſſe and truth, but as very good helpers and aiders, to cauſe vs in an vnderſtanding heart, to beholde, conceiue, and beleeue ſuch thinges as to the ſound knowledge wherof otherwiſe we could no manner of way attaine or reach? I ſay then, that for as muche as the place in the bare wordes of it, croſſeth the principles of chriſtian faith: and that for as much alſo as the doctrine of the worde teacheth vs, that ſuch celeſtiall ſubſtances, and altogither ſpirituall creatures, as Angelles can doe, no ſuch earthlie dutie, as is heere mentioned, nor performe the actions of a naturall bodie, that therfore the meaning of this place, muſt of neceſſitie be this, that for our weaknes ſake that is attributed to them, or ſpoken of them, which in deede and truth, and as in reſpect of their owne excellent natures cannot be verified in them. For the ſtrengthning whereof alſo me thinketh this may ſomewhat

ſerue,

ſerue, namely, that as they ſeemed for the time, to haue the ſhape of men, and to take vppon them the proportion of their bodies, and yet were not men indeede, but alwayes verye Angelles, and heauenlie ſpirites; ſo they did ſometimes ſeeme to vſe the actions of humane life, and yet vſed them not at all.

Indeede I both knowe and confeſſe, that not only Scotus, and the popiſh ſchoole-men, are againſt me in this point, but Auguſtine, Peter Martyr, and other men alſo of ſingular iudgement, both newe and olde. Howbeit I reſt perſwaded that euen they themſelues, if they were liuing, and the godlie reader whoſoeuer he be, will beare with me diſſenting from them vppon good reaſon, yea euen vppon their owne reaſon. For if they may ſay, and that vppon iuſte cauſe, that Angelles tooke vppon them the ſhape of mens bodies for a time, (not by any power in themſelues for that worke, but by Gods appointment thereto) and yet were not men, but Angelles continually, I hope that other men may ſay, and that vppon as good groundes, that they might ſeeme ſometimes to performe the actions of men, and yet not doe them indeed. Whereunto alſo I doe the more willingly incline, bicauſe I am ſure of this, that nothing here is to be feared as erroneous, or doubted as daungerous, vnleſſe ſome light-headed fellowe ſhoulde obiect and ſay, that this faining to do a thing, and not dooing of it, were euill. To whome for anſwere I ſay this much, that I hartily deſire all of that mind, to beware and take heed what they ſpeake in that behalfe, bicauſe thereby they ſhall not onlie accuſe thoſe creatures

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of ſinne, whom the Lord hath freed from that corruption, and the taint thereof, I meane the holie, bleſſed, and elect Angelles, but euen Ieſus Chriſt the ſonne of God himſelfe, of whome wee reade in the goſpell after Luke, that trauelling after his reſurrection toward Emaus with two of his diſciples,

Luke 24.28 *he made as though hee vvoulde haue gone further*, and yet offended not therein, bicauſe hee neuer com-

1.Pet. 2.22. mitted ſinne, *neither vvas there euer guile found in his mouth.*

In a worde to deliuer what I thinke; for anie man to conclude that euery fiction either in worde or deede were euill, ſhould be not onelie very hard and peremptorie, but vtterly falſe and vntrue. The parables that the prophets of God haue vſed, and particularly that of Nathan in the firſt of Samu. & twelfe chap. verſ. 1, 2, 3, &c. and of Hoſ. 1. verſ. 2, 3, &c. and of others, ſhould ſo be prooued falſhoode and lying, which we cannot rightly or ſafly affirme, for as much as they vſed them, by authoritie and warrant from the Lorde. And yet I minde not to tollerate, much leſſe to allowe, of that wicked licenſe and diuelliſh libertie, that the praters and ianglers of our dayes take vnto themſelues in this behalfe, both by worde and writing. For I haue learned to put a difference betweene ſuche as Angelles and holy men haue by authoritie from GOD, with ſome glorie vnto his name, and good of his people, and voide of oſtentation or of affection as in reſpect of themſelues vſed, and thoſe that prophane perſons doe printe and coine, ſometimes for to manifeſt their wittes, and ſometimes for to obtaine credite thereby, but alwayes with diſho-

diſhonour vnto GOD, and hurte vnto themſelues, and hinderaunces vnto others, as in ſome particulars, and that by fearefull effectes, I could well ſhewe, were I ſo diſpoſed.

But to the point indeede. Let this ſtande as a reſolued truth; that for as much as Angels eate not bodilie or earthlie foode, and we after the reſurrection, ſhal in that & many other ſuch like reſpects, bee as the Angelles of GOD, that therefore wee ſhall haue no vſe of the reſtored creatures, as for meate and ſuſtenaunce: and that therefore againe, they fight directlie againſt the worde of GOD, that dare bolt out ſuch bolde and beaſtlie concluſions: beſides alſo, that they doe vtterlie euert and deſtroie the nature and condition of a glorified bodie: for if this be right, that *our naturall bodies ſhall become ſpirituall bodies*, (not that the bodie ſhall be altered in reſpect of ſubſtaunce, but as in regarde of earthlie qualities onelie) *And that vvhich is mortall muſt putte on immortalitie*; and this bee true alſo and ſound, that *our baſe and vile bodies ſhall be faſhioned like vnto the glorious bodie of our Sauiour Chriſt*, it muſt of neceſſitie followe, that if they haue foode to vſe or to feede vppon, it muſt be other foode than earthlie or corruptible meate, ſuch as our Sauiour himſelfe ſpeaketh of, ſaying; *My meate is that I may doe the vvill of him that ſent mee, and finish his vvorke*; for which alſo hee exhorteth vs to traueil, ſaying; *Labour not for the meate vvhich perisheth, but for the meate that indureth to euerlaſting life*, or elſe they muſt confeſſe, that our Sauiour CHRIST, ſince his aſcention into heauen, and glorification, hath hadde

1. Cor. 15. 44 53

Phil. 3 21.

Iohn 4. 32.

Iohn 6. 27.

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in reſpect of his humanitie or manhoode, the vſe of earthlie and corruptible thinges, than the which what can be almoſt a more groſe or intollerable blaſphemie?

But letting theſe vaine ſpeculations, and odde conceits paſſe, let vs ſee what profitable doctrines, either for inſtructions or comfort, wee may learne out of this diſcourſe that the Apoſtle maketh, touching the creatures and their reſtitution. Firſt, in that God here ſendeth vs vnto the creatures, for our better inſtruction to learne of them, he would thereby ſet out vnto vs, our blockiſheneſſe, vnaptneſſe, and inabilitie to good things. Neither doth the Lorde heere onely obſerue this order, but in many other places of his worde, giuing vs thereby to vnderſtand, both how hard a thing it is, as in reſpect of our corruption, and howe neceſſarie for our good, to repreſſe and beate downe in vs, that great ouer-weening which wee haue of our ſelues; as for example wee ſee it vſed in Deuteronomie, and in the bookes of the Prophets oftentimes, as in Iſaiah, Ieremiah, Micah, and ſundrie others, and yet for al this, we wil not be humbled, but many of vs in the height of our imaginations ſuppoſe, that wee of our ſelues are apte and able to great matters, whereas the Scripture ſheweth the cleane contrarie affirming, that *vve are not ſufficient of our ſelues to thinke any thing as of our ſelues, but our ſufficiencie is of God*: And againe, that *it is God that vvorketh in vs both the vvill and the deede, and that of his good pleaſure onelie*, aſſuring vs in an other place, that *the naturall man, perceiueth not the things of the ſpirit of God*, and in this very chapter telling vs in plaine termes,

Deut. 31. 1.
Iſaiah 1 2.3
Ierem. 2. 12.
Micah. 6. 2.
2. Cor. 3. 5
Phil. 2. 13.
1. Cor. 2. 14.

termes, that *the wiſedome of the fleshe is enimitie a-* Rom. 8.7.
gainſt GOD, for it is not ſubiect to the lawe of GOD, neither indeede can be. All which may teache vs, to hate and condemne, and that from the bottome of our hearts, the dotages of Pelagians and Semipelagians, as Papiſts, and ſuche others, who either in whole or in parte ſtande ſo ſtifelie for the maintenaunce of mans free-will, and that in this mere naturalles, as they call it, and may inſtruct vs againe to walke in the ſimplicity and humblenes of our hearts before GOD, as men that ſee nothing but botches and biles, and all maner of corruption and weakeneſſe and wantes in our ſelues, that ſo wee may be cured of him, that onelie can heale vs, and be ſtrengthned and ſupplied from him, that is the GOD of all might and power, and hath all power in his owne hands, *to beſtowe plentifully vppon them that in fayth, and lowlineſſe of minde* Iames 1.
drawe nigh vnto him, and yet neuer vpbrayd them with it neither.

Secondly, in as muche as the creatures, are become ſubiect to the vaine vſe of man, and to a flitting & vaniſhing eſtate, as in reſpect of themſelues, and al this is brought to paſſe, by the means of ſin, we may learne, not onely what ſtincke and corruption hangeth vpon iniquity, as which tainteth both the parties committing the ſame, and infecteth as it were al the reſt of the whole order of nature, but alſo, that for as much as tranſgreſſion brings forth theſe peſtilent fruits & effects, and namely, that beſides other manifold inconueniences (as gods diſhonor, ſlander of his truth, offence of his children, griefe of our owne ſoules, &c.) it maketh the verie

creatures vncleane and vnprofitable vnto vs, that therefore we ſhould learne to flie from ſin, as from the face of a ſerpent,& neuer to vſe Gods creaturs, but in all humble and vnfained confeſſion of our ſins on the one ſide,and in reuerent reading, hea-
1.Tim 4. ring, and meditation *of his vvord*,and in hartie *prai-er* vnto his maieſtie, for *the ſanctifieng of them vnto vs*,on the other ſide, that ſo the pollution of ſin,being taken away,& holines from God being commu nicated vnto vs, his creatures may be profitable to nouriſh our outward man, not onelye in ſome outward duties of this life, but in all obedience of his bleſſed truth through Chriſt.

Thirdly,me thinketh we may here very plainely beholde and ſee Gods great and vnſpeakable mercie towards vs poore and miſerable men, that wee
Pſal.8. are, for wheras by the meanes of tranſgreſſion,we had iuſtly depriued our ſelues, bothe of that ſoueraigntie ouer all the creatures mentioned manie times in the worde, and of the vſe of them alſo,making them what wee could thereby altogither vnprofitable vnto vs, it was, & is yet notwithſtanding his good pleaſure (who hath prepared the hope of a better life for vs,to allow vs,and let vs haue euen in this life, not only a ſober and reuerend, but euen a moſt large & liberall vſe of thē,that ſo we being by them for a while foſtered & fedde here, wee might in the ende come to the full fruition of that glory which he hath laide vp for vs in the heauens, which rich and abundant kindnes of his, beſtowed euen then vpon vs, *vvhen vvee vvere his deadly enmies*,ſhold prouoke vs, not onely to humble thankfulnes towards his maieſtie,both in word and deed

for

for his infinit mercie, but ſhould inſtruct vs to ſtriue with care and conſcience to walke euen in the days of this our flitting and tranſitorie life, woorthy ſo great grace beſtowed vppon vs. Yea it ſhould further teach vs, in a frantike and free heart, not only to vſe, as in reſpect of our ſelues, but to communicate to al others, & particularly to our enimies, according to the meaſure of mercie that GOD hath dealt with vs, & as their neceſſity ſhal require, anie of the bleſſings that the Lord hath powred vppon vs, according to that holy commandement: *If thine enimie hunger feed him, if he thirſt giue him drinke.* Rom. 12. 20. Prou. 25. 21.

Laſtly, wee may heere plainely ſee, to the wonderful ioy and peace of our bodies and of our ſouls, into what great excellencie of glorie, GODS children at the reſurrection ſhall be aduanced, for the illuſtrating and inlarging whereof all the creatures ſhall then be renewed and reſtored, euen as they were at the beginning made alſo for them. And this ſhoulde teache vs all to ſpend the dayes of our pilgrimage here *in feare and trembling*, that at the length wee may, thorough the goodneſſe of GOD in his Chriſt, be gathered home into our eternall tabernacles, there to raigne with him for euer.

He that will giue and gather any other, either ſenſe or doctrine, out of this place, than as before, may ſhew himſelfe to be drunken with vaine ſpeculations, yea drowned in them, but ſhal neuer attain *to that edification which is of God*, and whereunto indeed they that are of God ſhould ſtriue, ſetting aſide all vaine iangling, and curious queſtions whatſoeuer, not determinable by the rule of the worde.

Hitherto for this matter, which being concluded as before, let vs come to that verſe which remaineth of this text, wherein the Apoſtle affirmeth that which he had doone before, touching the groanings of the creatures, and the ſighs and ſobs (as it were) of the children of God. And yet this is no vaine tantologie or idle repetition, but a more vehement affirmation of that whiche went before, which may appeere in that the Apoſtle vſeth this terme (*not onely*) and a more plaine and particular declaration of that which he had ſomewhat darkely expreſſed before, namely, in the 22. verſe, affirming, *that the creatures with vs did groane and trauell in payne togither*, not onelie ſhewing heere, what he meant by that terme (*vs*) which hee expoundeth in theſe words, *vve which haue receiued the firſt fruits of the ſpirite*, but alſo what it is, *that vvee both ſighe and vvayte for*, to wit, our adoption, that is the full manifeſtation and declaration of it, which ſhall then indeede (and not before) bee perfectly accompliſhed. When that our bodies ſhall be raiſed againe out of the duſt of death, and vntied to their owne ſoules, and ſo wee both in bodie and ſoule made perfect partakers of eternall life and bleſſednesſe But let vs more particularly examine the wordes, and obſerue ſome doctrines out of the ſame, that ſo alſo we may come to the end of this treatie.

Verſ. 23. (*And not only the creature*)

To wit, groaneth and trauelleth in paine, as before, verſe 23. vnderſtanding the worde Creature here as there. True it is, that the word (*creature*) is not in the Greeke text, but yet it is wel ſupplied, both by reſon he hadde made mention of it before

twice

twice or thrice, and minding alſo by amplification to inlarge the point, by that terme *(not onelie)* hee ſheweth that that affection is not proper to them alone, but that the ſons and ſeruaunts of God haue it, in greater excellencie by much, than the creatures themſelues. If any man therfore ſhould not thinke well of laying that word to the reſt, he hath his anſwere before; and yet may the better beare it alſo, bicauſe it is doone for euidence and explanation ſake. Neither ſhould any man thinke this ſhort kinde of ſpeaking ſtrange; ſith it is vſuall in our owne toong, and very rife and common with the Apoſtle, as in other his writings, ſo in this his epiſtle to the Romans, for proofe whereof the learned reader may look vpon Rom.5.3.11.Rom.9.10.

But vve alſo I take it to be as much as if he ſhold ſay, euen we our ſelues do perform the ſelf-ſame duty that the reſt of the creatures do, although (as was ſaid before) in a more excellent ſort and maner, & that this ſhould be the Apoſtles meaning, we haue not onelie this reaſon for it, bicauſe they do it not by others, neither indeede can others beſides them performe it for them, but alſo bicauſe the Apoſtle himſelfe doth afterwards emphatically as wee ſaie repeate the ſame againe in this verſe, ſaying; euen we doe ſigh in our ſelues. By which alſo the Apoſtle woulde teache vs, both how neceſſary this duty is, and how carefull we our ſelues ſhoulde be to do the ſame. But alas wee are ſo farre off from the practiſe of it, that our thoughts are not buſied about it or anie ſuch other good matter, but rather as the Prophet ſaieth; *Our hearts goeth after our couetouſneſſe.*

Ezec. 33. 31 *(Which haue the firſt fruites of the ſpirit)*

He meaneth by that worde *haue*, not onely the receiuing of thoſe graces, but euen the very actual and preſent poſſeſſion of them, yea the perpetual poſſeſſion of them, which may appeere by this, that he vſeth a participle of the preſent tenſe, noting as it were thereby, not onely the beginning, but euen as it were the continuãce of them. The knowledge whereof is not onely profitable to confute ſuche as ſuppoſe that the ſpirite it ſelfe and the graces of it, go and come, according to the ſeueral ſtate of goodnes and euill wherein menne are, by reaſon of their ſinnes, and their diſpoſition to better thinges, as they imagine, but alſo comfortable for ſuche as through the erroneous opinions of other men, and the want of feeling in their owne ſoules, are greatly diſtreſſed and beate downe, as in that reſpect.

Now whereas hee addeth *the firſt fruits of the ſpirite*, wee are to knowe, that it is a metaphor borrowed from the ceremoniall lawe. The Lorde appointing, that the firſt fruits of all their increaſe, ſhould be dedicated as a holie thing vnto his maieſtie, and ſerue for theſe two endes ſpecially, the one was the maintenaunce of the prieſts, and the other to be a pledge, that the remainder that was left in the handes of the owners for their lawfull vſe, was nowe ſanctified vnto them, in as much as God the author of holineſſe hadde vouchſafed to receiue a portion of it, for his owne ſeruice and other holy vſes: all which is plainely putte downe in manie places of the bookes of the lawe, and namely in Leuiticus and Deuteronomie. From which wee

may

may learne, many good and profitable inſtructi-
ons, as firſt in that the firſt fruits of euerie thing
were conſecrated to the Lorde, that therefore in
the ſeruice of our GOD wee ſhoulde imploie,
not onelie the meaneſt thinges that wee haue (a
fault, as heeretofore, ſo nowe, too common in
this vnthankefull worlde, either in contempt will
yeelde GOD nothing, or in careleſneſſe offer
him the woorſt of all the flocke) but euen the
beſt wee poſſeſſe and inioye, if wee haue any
thing better than an other, either within vs or
without. Neither was this obſcurely onely figured
in the lawe by this ceremonie, but plainelie and
expreſly putte downe in theſe termes; *Thou ſhalt*
loue the Lord thy God with all thyne hearte, with all
thy ſoule and with all thy minde, wee knowing and
confeſſing, that wee haue nothing more excellent
than our inward partes, as wherein conſiſteth all
our affection, reaſon, yea, and naturall life it
ſelfe.

Mal. 1.8.9. &c

Deut. 6. 5.

Secondly, in that the Lorde in this behalfe de-
manded nothing of them, that was in their owne
power to performe, but that which hee had com-
maunded the earth to yeelde them, euen as his
owne ſpeciall bleſſing vppon the earth and them
alſo (for though their labour might ſeeme ſome-
what, and the earth naturallie to giue her increaſe,
yet wee knowe on the one ſide, *that it is in vayne*
for men to riſe early, and to lie downe late, and to
eate the breade of affliction or ſorrow, and on the o-
ther ſide, *that it is the Lords bleſſing that maketh men*
rich and proſperous, with which alſo hee addeth *no*
ſorrowes, as the Holie-ghoſt telleth vs) he would

Pſal. 127.2.

Prou. 10.22.

hereby teach vs, not onely howe vnapte and vnable wee are to the performance of good and holie duties before him, a matter which ought to humble vs greatly in our owne eies, but alſo that hee will not refuſe, but accept rather, the beſt good grace that he himſelfe hath giuen vs, though ſometimes it ſauor of the naughtineſſe of our nature and the great defects of our hearts, as he dooth of the
Gene. 3. 17 fruits of the earth, *notwithſtanding the ſame be accurſed for mans ſinne:* a point that may comfort vs greatly in thoſe aſſaults, that the children of God feele in themſelnes, by reaſon of the corruprions and imperfections that cling and cleaue vnto the beſt thinges they doe. Whereof alſo this is the reaſon, not that GOD delighteth in imperfections, for that is contrarie to his nature, which is moſt abſolute and perfect in it ſelfe: but bicauſe if men, not onely in holy, but worldlie wiſedome alſo haue learned, nowe and then to putte a difference betweene good and euill, yea betweene their owne good thinges that other men haue of theirs, and thoſe men ill, liking notwithſtanding their owne good, though other mens corruptions be intermingled therewith, much more ſhall and will God performe this, not only in as much as hee is better able to diſcerne than they betweene good and euil, but more, yea moſt ſtaide in his iudgement, not varieng or turning as they: to which alſo this may be added, euen as in reſpect of the graces themſelues, that though mens good things may be marred by other mens euill, and not only the qualities, but the natures of them changed, yet Gods graces cannot be ſo peruerted. And therefore good reaſon

why

why we ſhoulde comfort our ſelues.

Thirdly, it is as ſeemeth vnto me verie comfortable in an other reſpect, namely, that as that of the firſt fruits that was dedicated to the Lorde, was a pledge of the ſanctification of that that remained behinde, though it were imploied but to ordinarie and common vſes, yea was a continuall ſeale of ſanctification to the people of God, that both they themſelues and all theirs, *vvere veſſels vnto honour ſanctified and meete for the Lord and prepared vnto euery good vvoorke*, I vſe now the Apoſtles wordes: ſo euen the beginning of Gods graces in his children ſhoulde aſſure them, of continuance and groweth in the ſame, notwithſtanding their weakeneſſe and wants: the reaſon is, bicauſe God dealeth not as man putting his hand to an excellent worke, and by leauing off, *but accomplishing and making perfect, and that vntill the daye of Chriſte Ieſus the good things that he hath begone in them.* Wherein though wee bee much wounded, bicauſe we feele not ſo muche as we woulde, yet ſhoulde this comfort vs greatlie againe, that we deale with God, who is alwaies like himſelfe, and hath all, both goodnes and power in his owne hands, to diſpenſe vnto vs, ſo manie, or ſo much of his graces, as to his owne wiſdome (which knoweth what is beſt) ſeemeth good for his owne glorie, our comfort, and the profit of his church.

2. Tim 2.21

Phil. 1.6.

All this wee haue ſpoken by occaſion of theſe termes *firſt fruits*, the Apoſtle naming them yet further for the more excellency of them, *the firſt fruits of the ſpirite*, both bicauſe they are indeede of their owne nature ſpirituall graces, and alſo bicauſe that they flow and proceede from the ſpirit of God, and

are wrought in vs, by his powerfull working in our hearts. Which teacheth vs not onlie the more reuerentlie to regarde them, as comming from ſo ſanctified and holie a fountaine, but the more carefullie, *to purge our ſelues from all filthineſſe of the fleshe and the ſpirite, and to growe vppe into full holines in the feare of God*, that ſo the ſpirite of GOD maie take pleaſure to abide in vs, *which delyghteth not to dwell in an vnpure ſoule*: alwaies taking heede, that we neither *quench the graces of the ſpirit* in our ſelues or in others, nor in careleſneſſe and contempt driue the ſame awaie from vs, but that we foſter it, and make much of it, that ſo Chriſt dwelling in our hearts by faith, thorow his ſpirite, hee maie make vs fruitfull to euerie good worke.

2.Cor.7.1.

1.Theſ.5.19

It followeth (*euen vve doe ſigh in our ſelues.*) He had ſpoken this before verſe. 22. ſauing that heere hee doth ſomwhat more largely affirme the ſame, there beeing this difference, further, that whereas there hee ſayed, the creatures together groaned with vs, heere he affirmeth, that the faithfull doe it among them ſelues, ſhewing thereby, that neither the doctrine of Gods worde, nor the inſtructions that God will haue vs fetch from his workes, are vnprofitable to his children, to whome they are directed, but ſerue to much good, & ſtand in great vſe, as to many good purpoſes generallye, ſo particularlye to bring them out of loue and liking with the pleaſurs and profits of this preſent euil world, and to make them earneſtlie to hunger and thirſt after eternall bleſſedneſſe and euerlaſting life thorowe Chriſt.

Euerie worde that the Apoſtle vſeth heere, carrieth

rieth with it alſo ſome weyght and force, and offereth vnto vs occaſion of ſome neceſſary doctrine or other; for firſt, that manner of ſpeech, *euen vve*, he repeating againe or eftſoones naming the perſons, doth teach vs, not onely howe neceſſarie it is and meete to ſpeake plaine, that ſo we may be the better vnderſtoode of thoſe that wee are to deale with, but alſo that we ſhould not neglect any good meane or way that may cauſe the parties, to whom our ſpeech is directed, to conceiue and vnderſtand the things that are propounded to them, wherein, though after repeating of one and the ſelfe-ſame point, may ſeeme either to them, or to vs our ſelues needeleſſe and ſuperfluous: yet if wee will weigh with an vpright iudgement, either the hardnes and excellencie of the things that the word deliuereth, or the manifold difficulties and lets that are in men to imbrace the ſame, or the puniſhment of God vpon the ſins of them that ſpeake them, wee ſhall well perceiue, *that it ought not to be grieuous vnto vs, to vvrite or ſpeake the ſame things vnto the people of GOD, ſpecially alſo ſith it is a ſure and profitable thing for them: neither that vve our ſelues ſhould be negligent to put them alvvayes in remembrance of ſuch things, though they haue knovvledge, and be eſtabliſhed in the preſent trueth.* For beſides that wee forget the thinges that wee haue learned, we had neede to be ſtirred vp, in the things that we know, Philip. 3. 1. 2. Pet. 1. 12.

And whereas the Apoſtle addeth, that we *do ſigh*, we are to know, that he reherſeth this againe more fully to declare this feruent deſire that the godlye haue, yea the very ſens and feeling that is in them, not only of the miſeries and calamities of this life,

but

but of the ioyes of heauen, and the hope of eternall ſaluation, which doth not onely cauſe him, to ſaye a deſire, but a ſighing, for where there is either a ſenſe of miſerie, or a feeling of mercie, there cannot but be both ſighes and groanes, to bee freed from the one, and to bee filled with the other. Me thinketh that that which the apoſtle writeth in another place is fitte for the expoſition of this point, he telleth vs,

2.Cor.5.1.2. &c. *that if our earthlie houſe of this tabernacle, vvere once deſtroyed, vvee haue a building giuen vs of God, that is an houſe, not made vvith handes, but eternall in the heauens: for vvhich alſo vvee ſigh, deſiring to be cloathed vvith our houſe vvhich is from heauen, becauſe that if vve be cloathed vve ſhall not be found naked. For in deede vvee that are in this tabernacle ſigh, and are burdened, becauſe vvee vvould not be vncloathed, but vvould be cloathed vppon, that immortalitie might be ſvvallovved vp of life.* What can be more plaine? doth he not in euident tearms affirme, that the faithful are ſo far off, from ſticking faſt to this earthlie tabernacle, that they doe not onely wiſh to bee remooued from it, but euen as a man would ſaye, with ſighes and ſobs deſire rather that heauenlie tabernacle. Certainely he vſeth the verie ſelfe-ſame woords in both places, and entreateth of the ſelfe-ſame matter, and therefore good reaſon, that one of them ſhould ſerue for the faythfull expoſition of the other. The Apoſtle yet notwithſtanding treating of this doctrine in ſeuerall places of his Epiſtles, to ſeuerall people, teaching vs, that it is and ought to be a common doctrine for the whole Church, and for euerie member of it, and accordinglie to bee propounded, as moſt fitte and

1.Cor.15.19. comfortable for them, *for if heere bee our hope onelye,*

vve

wee are of all men the moſt miſerable: as who beſides the common calamities of our naturall life, are thorow the malice of the wicked, *for gods ſake, and the profeſſion of truth, and well doing, are killed all day long, and counted as sheepe for the ſlaughter. But we looke for a continuing citie, and ſeeke for one that is to come euen eternall in the heauens.* Pſal 44 22. Rom. 8. 36. Heb 13. 14.

The Apoſtle ſayth further that the faythfull doe after this ſorte, ſighe and ſobbe *in them ſelues*, not meaning therby only that theſe ſighinges are ſecret and inwarde alone, though that no doubte be ſome parte of his meaning, and the experience that the godly finde in them ſelues, ſheweth this to be moſt true, but alſo that they are owtwarde, yet ſo as they doe proceede from the bottome of theyr hearts, and as a man would ſaye, from the verie bowelles of their ſoules. By which the Apoſtle would teach vs, what earneſt longing as it were there ought to bee in all of gods children, for the manifeſtation of that time, wherein they ſhall not onelie bee freed from all miſeries, but made pertakers of all felicitie, and eternall bleſſedneſſe. Yea, the Appoſtle woulde inſtruct vs, that wee ſhould not onelie ſtriue to haue this effectuall feeling within, a matter whiche no doubt maie giue much peace to our hearts, becauſe the inward comfort and ioy of the ſpirite is moſt effectuall, and full of heauenly delight, as which hath euen ſo rapt and rauiſhed manie of the ſaintes and ſeruaunts of GOD, in this life, that it hath made them, to forget as a man woulde ſaie, them-ſelues, and all the pleaſures and profits of this world whatſoeuer, yea and willinglie to forgo them all, but alſo that we ſhould according to the meaſure of grace

receiued

receiued, labor to laie it out, and to expreſſe it ſo in our wordes, countenaunces, deedes, and behauiours, that other men by our examples, may be ſtirred vp to the like ſelowlike feeling, & to the expreſſing and declaring of the ſame towardes others, as they haue found and ſeene in others ouer and beſides them ſelues. Prouided alwaies that yet notwithſtanding we do both the one and the other in ſome meaſure of a ſounde minde not making vaine ſhewes, as the maner of hipocrites is, of ſuch things as we haue not within vs in deed, for that is nothing elſe, but daliance with the Lorde, and deceitfulnes towardes our ſelues and others, but hauing that in truth and effect, namelie, that we pretend outwardlie, which alſo is a notable meane, to approoue the feeling of our ſoules to be from God, that ſo alſo we our ſelues maie therein be comforted, and other men, according to the good will and pleaſure of God bee greatlie profited. And all theſe doctrines, and particulerlie this laſt, doeth rightlie ariſe out of theſe wordes of the Apoſtle, *doe ſigh in our ſelues*, that is to ſaie, inwardlie and outwardlie, earneſtlie alſo, and from the bottome of good heartes, wee perfourme this duetie, and therefore others by our examples ſhould labour to doe the like.

It followeth, (*vvayting for the adoption*) vnder that tearme of waiting, hee expreſſeth the patient abyding, that the faithfull haue, noting thereby that they doe not earneſtlie, wiſhe for it, which was expreſſed before, in the tearmes of ſighing and grooning but that in patience *poſſeſſing their ovvne ſoules*, according to the commaundement of Chriſt, they doe with quietneſſe of ſpirite, and comfort of heart

heart, expect not onely the thing it ſelfe, but the time alſo wherin that ſhalbe diſcloſed, not murmuring againſt GOD, though it pleaſe him to delaye the fruition of that, whiche they moſte delight in and long after.

And this ſhould teach vs in all things generally, and particularlie in this, that the Apoſtle ſpeaketh of heere, to be ſo conſourmed vnto the obedience of Gods will, that wee can with earneſtneſſe and an vnfeigned minde, ſaie, as our Sauiour teacheth vs; *Thy will be done, in earth as it is in heauen*, vpholding our hope in this, that if GOD yeeld not at the firſt, yet we will in chriſtian patience attend his leaſure and good pleaſure alſo, perſwading our ſelues heereof, that they whenſoeuer his graces come, they ſhall come in a time moſt acceptable, and beſt euen for vs, (though perhaps wee our ſelues thinke not ſo) becauſe he that knoweth what is better for vs then wee our ſelues, knoweth alſo what tyme they are moſte fitte for vs, from whence alſo wee ſhoulde learne, to ſhake and caſt from vs, theſe curſed corruptions that clyng vnto vs, and doe dyrectlie fight againſte the trueth of this doctrine: ſometimes wee ſetting G O D a tyme, which in deede ſauoureth of intollerable preſumption, preſcribing to him that is L O R D E ouer all: and ſometymes againe not ſo reuerentlye eſteeming his benefites as wee ſhoulde, becauſe wee haue them not, when wee our ſelues woulde, which alſo bewrayeth wonderfull waiewardneſſe and peruerſeneſſe in vs, wee practiſing and approouing that againſt our father and Lorde, which wee will tollerate, in our children and ſeruantes towards vs.

Let

Let vs learne rather to be ſo conformed vnto the obedience of gods wil, that whether we haue his bleſſinges preſentlie powred forth vpon vs, ot that they be for a while wiih holden from vs, yet notwithſtanding we wil both with the one and the other be hartilie well content.

Now whereas the Apoſtle vſeth the worde *Adoption*, we are to ſee what hee meaneth by that. It is a woorde of the ciuill lawe, and whereof they haue a little in the inſtitutes, by which they note, that choiſe that a man maketh of ſome one (who is himſelfe before the choiſe made deſtitute and in ſome miſerie) to be vnto him as a ſonne or childe, if hee haue none of his owne, or elſe if he haue of his own (for euen ſuch alſo might addopt) to adde him vnto that number, and to prouide for him, though perhaps not in ſo high a degree, as for a naturall ſonne, yet verie plentifullie and liberallie, not onely as in reſpect of that poore eſtate wherein the partie addopted was before, but to preferre him before all his ſeruaunts, how tenderlie ſo euer he loued them, or prouided carefullie for them: ſo that the adopted children, ſeemed to be in a meane eſtate betweene the naturall ſonnes and daughters, and theſe that were in the condition of ſeruaunts. This tearme the Apoſtle taketh and applieth to Chriſtian religion, and namelie to note out, the free choiſe of god, adopting and taking vs vnto him ſelfe then, when we were in moſt extreame miſerie, a large and notable diſcourſe whereof we may read Ezechi. 16-3. 4.5.&c. He not onely chooſing vs vnto him ſelfe as ſeruaunts, but as ſonnes, whoſe ſonnes (though we be not by nature and ſubſtance, for ſo Ieſus Chriſt

is the onelie ſonne of God, begotten of the ſubſtance of the father before all vvorldes, whereas we are contrariewiſe, (*by nature the children of vvrath.*) Yet are wee ſo by the grace of adoption, by which alſo wee haue ſuch priuiledge that we are not aduaunced into *the honour of ſonnes onely, but of heires alſo, yea heires of God, and fellovve heires annexed vvith our Sauiour Chriſt* as this our Apoſtle declareth in this eight Chapter to the Romans. All which ſhould teache vs as on the one ſide, to ſee our owne miſerie and wretchednes, that ſo it may be a profitable meane continually to humble vs before our God, ſo on the other ſide, alſo to looke vpon the great loue and ſinguler fauour of God, in this free choiſe of vs vnto himſelfe, that ſo it maie effectuallie ſtirre vs vp, to walke worthie of ſo great grace, making our election ſure in our ſelues, and to others alſo by good workes.

He addeth (*euen the redemption of our bodies*) ſhewing as it were more plainelie what hee ment by the true *adoption*, to witte, not onelie that free grace of God in chooſing vs to be his ſonnes and ſeruaunts, but euen the full manifeſtation and perfection of it, yea euen the enioying of the fruit of it that is the ſauing of our ſoules in the daie of Chriſt, yea the ſauing of our whole man in that ſame great daie. But perhaps ſome will ſaie here is no mention made of the ſoule. What then? the certaintie of that was ſo plaine and euident that the Apoſtle needed not to labour in the proofe of it: that that ſeemed more dificulte and hard to beleeue, as the reſtauration of the bodies of the faithfull (of which ſome had bene deuoured by wild beaſtes, other ſome conſumed in the fire, other ſome ſwallowed vppe of the ſea &c,

which how they ſhould be brought againe, ſeemeth verie hard, if not impoſſible, ſpeciallie to fleſhe and bloud) was moſt of all to be traueiled in; He putting therefore one part for the whole, dealeth moſt ſpecially with the part, that ſeemed to haue moſt difficultie in it, ſpecially for the reſtauration of it.

But ſome man will thinke againe, that this ſpech is preiudiciall to the death of Chriſt, who by that ſacrifice of his body offred once for al vpō the croſſe, hath perfectly performed the worke of the redemption, both of our ſoules and bodies. We anſwere, that though that be moſt true that is put down, that yet for all that, wee enioye not the full benefite thereof in this life, neither in deed ſhall, vntill that the Lord hauing deliuered vs, from this baſe and contemptible eſtate wherein we are, haue by the riſing againe from the dead, made vs perfect pertakers of his eternall glorie. This perfection of our bleſſednes the ſcripture calleth in manie places by ſundrie names, as ſometimes our quickning, our inheritance, our glorie, ſometimes our changing, as *Phillippians* 5.21. where the Apoſtle telleth vs, *that Chriſt ſhall change the bodies of our baſenes, and make them like vnto his glorious bodie:* and in the Corinthians alſo, where hee nameth it, *changing from a fleshlie and earthlie condition, to a ſpirituall and heauenly ſtate, that that vvas before mortall, being cloathed vvith immortalitie*. By all which you may ſee, that wee doe not onelie vnderſtand it, as ſome do, if the ſundring of the ſoule from the bodie onelie (which wee confeſſe to bee in part the Apoſtles meaning, but yet not his whole meaning) but alſo of the glorious reſtitution of our bodies, as which doth not onelye beſt agree, with the

Philip. 5.21.

1. Cor. 15. 53.

groundes

groundes of chriſtian religion, but moſt aptlie ſerueth for the Apoſtles purpoſe in this place, as who dealeth here not ſo much with the diſſolution of bodies, as with the reſtitution of them to that eternall immortalitie, that ſhall free them from duſt and powder, and ſet them in eſtate of eternall incorruption.

In a word to conclude this holie treatie; wee ſee what the Apoſtles purpoſe is, namely, to teache the people of God to long and ſigh after their life, that is prepared and laid vppe for them in heauen. The creatures in their kinde do it, therefore ought wee much more that profeſſe faith and godlines doe it; who beſides their example haue many other means ſet before vs to effect this worke in vs; as the earneſt and often admonition of the worde, teaching vs, *to vſe this vvorld, as though vve vſed it not*, the manifold afflictions, that both in bodie and ſoule we are ſubiect vnto in this life, the great and greeuous perſecutions that we ſuſtaine for our holie profeſſion at the handes of the wicked, the Lord at that time and not before fullie manifeſting his righteous iudgement *in recompenſing to them that trouble vs, tribulation and to vs that are troubled, reſt vvith the faithfull, vvhen the Lord Ieſus ſhall ſhevv him ſelfe from heauen vvith his mightie Angels, in flaming fire, rendring vengeance vnto them that do not knovv God.* 2. Theſ. 1. 6. 7. 8.

FINIS.